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MISSIONARY HERALD.

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THE donations for September, the first month of the new financial year, were about \$4,000 less than those of the corresponding month a year ago. The legacies, however, were about \$15,000 in advance, so that the net gain for the month was nearly \$11,000. We trust that the donations will move forward to the front during October and succeeding months. Let our aim and endeavor be earnest and united in this direction from the beginning of the year. We must keep that “annual million” steadily before the eye as our goal. See in the present issue of the *Herald* the extract from the Home Department Report and the special papers upon the subject from the Prudential Committee.

THE publication of this number of the *Herald* has been advanced three or four days upon the usual time in order that it may be placed in the hands of those who, at the Annual Meeting, will desire copies of the papers and reports which they have listened to. Our friends will find this issue weighty in two senses. We think that many of them will say that they have never received a more interesting and valuable number of the *Missionary Herald* than this.

AMONG the “Letters from the Missions” will be found some of unusual interest. The summer is the season during which, in many missions, touring is conducted with special vigor, and the accounts of what our brethren have seen and done among the out-stations, especially in Turkey and Japan, will be found most interesting and instructive.

IT is most surprising that there are many whose zeal for the defence of what they regard as church order so thoroughly overrides their interest in the defence of truth and righteousness. For instance, the Greek Church in Russia, and elsewhere, drives into prison and banishment Christians who study the Bible and walk humbly and prayerfully with God. Yet there are to-day High Church ecclesiastics, enrolled as Protestants, who denounce all attempts to provide church privileges for devout Christians who desire to leave that corrupt organization, because, forsooth, the establishment of churches for these Christians would be schismatic, and would not recognize the apostolic character of the Greek Church. The Anglican bishop of Jerusalem bitterly inveighs against the organization of churches in Turkey which shall receive members of the Greek and Armenian communions, and by so doing exalts his own conception of church order far above Christian purity and charity.

THE reports that have been given of the progress of Christianity in Japan have not been overstated. The growth has been most remarkable, and the promise for the future is full of cheer, and yet this does not mean that Japan is Christianized, nor does it mean that she does not still need missionaries. An English missionary, writing to *The Church Missionary Gleaner*, states the following facts, which may well be pondered by all Christians: "To-day there are forty millions in Japan, and not forty thousand Protestant Christians; that is, one in one thousand. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are ten thousand more *head-priests* of Buddhism than there are Protestant Christians, and, for every single Christian of every denomination, at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and native evangelists, if this people is to be saved ere the Lord come."

As we write, the *Morning Star*, which has been undergoing repairs at San Francisco, is nearly ready for sea, and she will sail probably not far from October 25. Those who have been at work upon her testify to her soundness and the fidelity of her constructors. She has new marine boilers which it is expected will add one knot per hour to her speed when under steam. The trading vessel which was sent down to take such supplies to the Micronesian Mission as were needed before the *Star* could arrive there, reached Honolulu in safety, and went on her way. It is expected that the coming voyage of the *Star* will be a short one, in order that she can return to Honolulu in season to begin her annual voyage in June next. Captain Garland will again take charge of the vessel, Captain Bray, her former commander, having superintended the repairs while she was in port at San Francisco. Captain Bray has also kindly interested himself in securing funds in California to meet the cost of repairs upon the *Star*, and we trust he will have success in this effort.

SEVERAL books of great interest to the friends of missions have just come from the press, some of which, on account of the pressure upon our pages, we are not able to notice this month. Reference will be found on another page to Professor Hardy's "Life of Joseph H. Neesima" and Mr. Tyler's "Forty Years Among the Zulus." We shall hope to refer at another time to a very bright volume from the pen of Dr. Daniel March, "Morning Light in Many Lands," and to a most stirring biography of Dr. J. K. Mackenzie, a missionary to China.

THE readers of the article in our last number on "Gospel Work in the Caucasus" will be glad to know that recent intelligence has been received showing that that work is progressing most hopefully. The facts narrated are most cheering, but for obvious reasons it is inexpedient to give the details here. If any are moved to contribute specially for this work they may be assured that their gifts will be well used.

IT is with a sense of profound sorrow, not unmixed with shame, that we are compelled to face the fact that within the past year there has been a great increase in the exports of rum from Boston to Africa. Since 1885, when 803,437 gallons were exported, down to 1890, there was a gradual decrease in the exports, so that the figures on June 30, 1890, showed only 251,501 gallons exported during the previous twelve months. But for the year ending June 30, 1891, 808,737 gallons were exported to Africa from the port of Boston, the money value being \$964,694. In the year ending June 30, 1890, the total amount exported from the United States to Africa was 555,749 gallons, while the next year the amount was 1,025,226 gallons. This is deplorable. It seems that new areas in Africa are opened for the traffic, for while in the year 1889-90 no rum was exported to the French Possessions in Africa, in the year 1890-91 a total of 193,852 gallons were sent to these French Possessions. Do not these facts present a mighty argument in favor of a ratification of the Brussels Agreement? Nothing can stop this desolating tide except concerted action on the part of the nations. The greed of gain will lead to new enterprises for the enlargement of the market for strong drink unless the Great Powers unite to stamp out the traffic. An appeal to the men who are engaged in this infamous business, based on motives of humanity, would be a waste of breath, but may we not appeal hopefully to our senators to ratify an international agreement whose sole object is the suppression of this and the kindred traffic in slaves?

THERE is little to add to the statements made in our pages last month in regard to affairs in China. While other disturbances have taken place, notably at Ichang, the Chinese authorities seem to be acting with more vigor. It is singular in how many cases the apparent cause of the riots has been the charge of stealing or maltreating children. This was the case at Ichang. We have seen a copy of a placard issued in Wuhu during the riot there, in which it is specially charged that "women are procured from other places who are paid to abduct children, whose eyes and intestines are taken out and whose heart and kidneys are cut off." The proclamation then narrates several instances of such abduction, including the following statement which it speaks of as "more marvelous." "A one-year old child, belonging to a woman by the surname of Shen, was lying in a cradle in the room, and disappeared in the twinkling of an eye, cradle and all, without leaving behind the slightest trace. The devilish tricks are so numerous that people are in despair of protecting their lives." The proclamation closes with a violent appeal to "chase out all the barbarian thieves. Only the Roman Catholic church is to be disturbed, but do not touch the Customs." While these absurd charges are credited by multitudes and lead to riots, it must not be understood that they represent the opinion of all, or even a larger part of the people. A missionary in Hankow, who has resided there for over twenty years, says that they have unmistakable evidence of the goodwill of the people toward the missionaries, and he adds that in "case of a riot I would rather be in a missionary's house than in any other foreigner's house, not excepting the British consul's. There are numbers of Chinamen in Hankow, not Christians, who would step forward and say, 'Don't touch these missionaries.'"

EVERYTHING that can arouse public sentiment against the opium traffic serves a good purpose. The apathy in regard to the traffic, as well as the active support given it for political and commercial reasons, will render necessary a great struggle before Christian nations take the right stand. Mr. Hira Lal Kumar, of Calcutta, who is vouched for to us by friends from Mansfield College, Oxford, is issuing a monthly magazine entitled *The Indian Appeal*, the object of which is to present facts in regard to needed reforms in India, especially concerning the production and sale of opium. The magazine is interesting as voicing the appeal of Hindu Christians. Mr. Kumar asks for subscriptions to his magazine at one dollar per year. His address is P. O. Box 3464, New York City.

A BRIEF letter received at the Missionary Rooms, October 5, and dated Benguella, August 10, brings the heavy tidings that Mrs. Mary J. Sanders, of Kamondongo, Bihé, died on August 8. Mr. Sanders and Mr. Woodside had come to the coast to attend to some necessary business, and while there the sad intelligence was brought them. The loss will be most keenly felt not only by her afflicted husband and the mission, but by a large circle of friends who have been profoundly impressed by the devoted character and missionary zeal of Mrs. Sanders. The same letter reports that Mr. and Mrs. Fay and Mr. and Mrs. Lee had reached Bailundu in safety.

ONE of our friends in the far West sends us a good suggestion that readers of the *Missionary Herald* can render excellent service, both to the cause of missions and to their neighbors who do not receive our magazine, by handing, or sending, the monthly issues to these friends. There are many who do not have much opportunity to read missionary literature, perhaps having at present little desire to do so. But a friendly suggestion on the matter might lead them to take an interest in a cause which they need to be interested in for their own good.

BEARING the name of Christ or having our names inscribed on the rolls of the church does not make us Christians. We must be like him in character. We must possess his spirit. That spirit is not a mere passive state of mind and heart, but it shows itself in a forgetfulness of self and in an active effort to do good to others ; for Christ " pleased not himself," but gave himself, his time, his thought, his sympathy, his active service, to the endeavor to bless men and help them. Will not our own lives, in their aim and purpose, resemble his in proportion as we possess his spirit? Will not the needs of men, far and near, awaken our sympathy and lead to some sort of tangible manifestation of it? Every honest endeavor which is begotten of this spirit is sure of his coöperation. We need never feel that true service is wasted, or that gifts consecrated to him are lost.

WORD has been received of the death in England, October 6, of Rev. George Constantine, D.D., of Smyrna. Dr. Constantine has been ill for two or three years, necessitating his absence from his work in connection with the Greek Alliance at Smyrna, but his death was not anticipated by his friends in this country. His loss will be deeply felt, both by his countrymen and by the missionaries of our Board, in connection with whom he has labored most efficiently. We shall give a fuller notice of the man and his work next month.

It will be remembered that at the close of the last Zulu war Dinizulu, the son and successor of Cetywayo, was captured by the British and was banished to the Island of St. Helena, where he and other Zulu prisoners now are. They are under the instruction of the Church of England ministers, and Dinizulu has a Zulu interpreter who is a Christian. It is among the possibilities of the future that this deposed king may be returned to South Africa and some portion of his old authority given him again. Should this be the case, the fact that he is under Christian instruction, which he seems to relish, is one of special interest.

EVIDENCE is sadly accumulating that there is a vast increase in the growth and use of opium in China, and that it is having a fearful effect upon the people. Rev. Mr. Muirhead, of Shanghai, reports that in that vicinity a great number of fields where cereals were formerly cultivated are now devoted to the raising of the poppy. On remarking to the farmers who were at work that this was a sad thing to see what they were doing, they replied, "You foreigners have profited by the opium hitherto, and we are determined to cut you out and obtain the benefit of it ourselves." A fatal gain it will be to them and to their people! There is a terrible outlook for China in view of this increase in the use of opium.

A SINGULAR incident with a sad ending occurred not long since at Colombo in Ceylon. A certain Miss Pickett, coming to Ceylon from Australia, in the presence of a Buddhist high priest and a great company of his co-religionists, professed her faith in the Buddhist creed. Colonel Olcott was present, and made an address eulogizing Madame Blavatsky. The proceedings of the day, we are told, "were brought to a close with three times three cheers for Miss Pickett and Colonel Olcott." But a few days later the unfortunate lady fled from the Girls' School of which she had been appointed lady principal, and flung herself down a deep well, where her body was discovered the next day.

THE English Church Missionary Society reports a great number of applications from candidates for missionary service. The hearts of the young men and young women in Great Britain, as in our own country, seem to be greatly stirred with a desire to preach Christ among the heathen. The organ of the Church Missionary Society says: "Most gladly would the Committee accept them all. It is a sorrowful task to send away earnest applicants. But in addition to the fundamental requisite, a heart wholly given to the Lord, there must be (1) a tested character, (2) some evidence of previous direct spiritual work, (3) an intelligent knowledge of elementary Bible facts and doctrines, (4) membership in the Church of England and acceptance of her formularies. It is surprising how many utterly fail in one or more of these requirements, while the doctors reject many as physically unfit." The Church Missionary Society certainly could not be expected to make less stringent tests than these, and it would seem that, under the third point named, much more might well be required. The directors of all missionary boards have doubtless felt both surprise and sorrow that so many who desire to be missionaries are disqualified by reason of health, temperament, mental ability and furnishing, or on account of domestic circumstances.

In taking the census of India recently, the government sought to classify the various sects of Hindus and Mohammedans, but the people could not understand the distinctions presented them. When asked what sect they belonged to they did not know what was meant. They could only tell the particular god they worshiped. As a result, the census papers reported a large number of local and tribal gods, many of whom, it is said, have never been heard of before and probably never will be again. An Indian paper, alluding to this fickleness of the people in changing their deities, says: “‘They have found another idol—that one’s put upon the shelf,’ is a refrain which might be chanted yearly, as the procession of discarded demons, demigods, and deified saints, household gods, tribal gods, and local gods passes out of the spacious Hindu Pantheon into oblivion, their places to be taken by others destined with the rolling of the years to meet a similar fate.”

THE month before Mackay of Uganda died, *The Church Missionary Intelligencer* published the beginning of an article by this remarkable man, on the “Solution of the African Problem.” Recently, in a box of private effects sent home to Mr. Mackay’s family, was found the conclusion of the article, which was apparently the last contribution from the pen of this now sainted missionary whose head was as clear as his heart was warm. We must give here a striking extract from his brief paper: “The agency by which, and probably by which alone, we can Christianize Africa, is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. Just as the mountains of ironstone in the continent are perfectly useless until first quarried, smelted, and forged by European tools,—which were also once nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind,—so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country’s good. It behoves us, therefore, to select with the greatest care a few centres to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centres within easy reach of natives within a wide area. . . . Modern educationalists have come to recognize the fact that it is not enough to cram into the student a certain amount of book-knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind must be trained to reason. Hence none but *teachers*, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove the weak link in the chain. It has too often been supposed, because a man is a University graduate, or has taken Holy Orders, that, therefore, he knows *how to teach*. Few greater delusions have prevailed, and Africa has suffered in consequence. . . . It seems to be overlooked by many apparently zealous advocates of missions that in the command to go and Christianize the nations, we are expressly told the *method* by which we are to achieve success, namely, by ‘*teaching them.*’”

TIDINGS have come of the death in England of Dr. John Inglis, on the eighteenth of July last. Dr. Inglis accomplished a great work at Aneityum, one of the New Hebrides group, after having labored for a time among the Maoris. The missionary work in the South Sea Islands owes much to the energy and devotion of this man of God. After his withdrawal from the missionary field, on account of age, he translated the entire Scriptures in Aneityumese and prepared two well-known volumes, "Bible Illustrations from the New Hebrides" and "Romance of Missionary Life and Work in the New Hebrides." He was in the eighty-fifth year of his age at the time of his death.

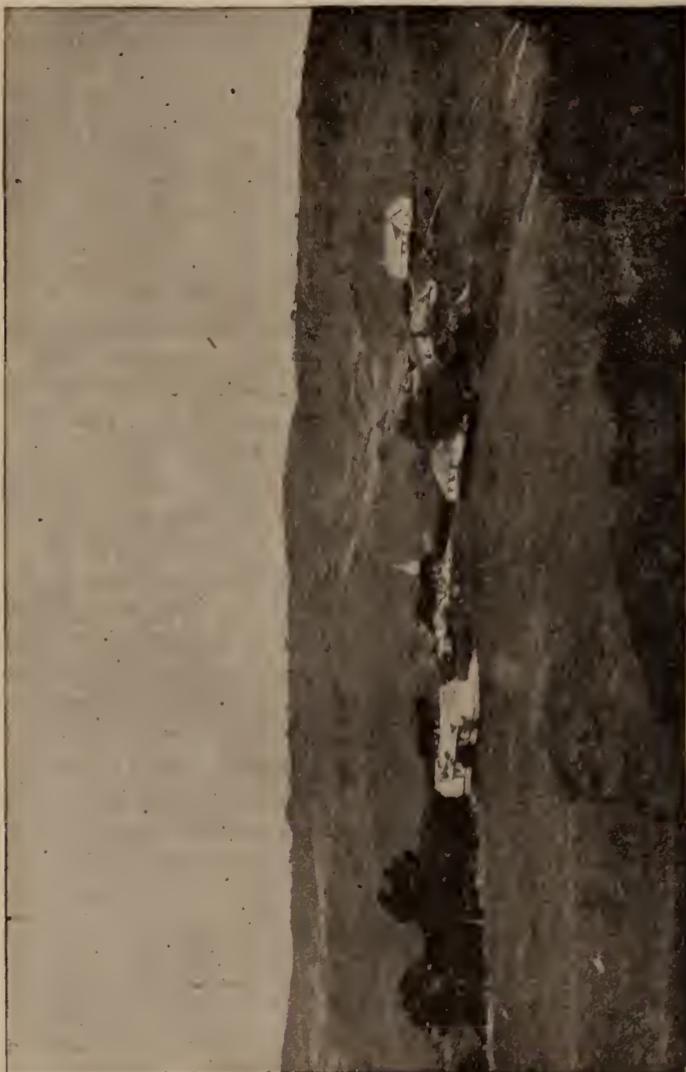
THE want of a word in a language indicates the want of an idea in the minds of the people using the language. Mr. Woodside, of West Central Africa, says that there is no such word as "must" in the Umbundu, and this is an index of the character of the people. They have no fixed sense of obligation. "They will do a thing, if they want to; and if they don't want to, why should they do it?"

The Japan Gazette of July 7 contains a highly eulogistic notice of the mission hospital connected with the Doshisha at Kyōto, under the care of Dr. J. C. Berry. After stating the facts connected with the institution, and especially the nurses' school, the article in *The Gazette* says: "Japan does not sufficiently remember that it is to the missionary colleges and schools, far more than to her own educational establishments, that she owes the familiarity with the English language, and through it a rapidly increasing familiarity with general and world-wide information, flooding the country at the present day; and however mission workers may be rewarded for their labor, Japan must still remain on the debit side of the bargain, as the benefit she receives is substantial, practical, and ever-increasing, whereas the reward of the workers is the consciousness and gratification which has given rise to the adage, 'It is more blessed to give than to receive.' Of all material benefits derived by Japan from missionaries, none has, to our thinking, been more worthy of her gratitude than the institution at Kyōto; medical instruction, trained nurses, and relief in suffering being among the most-needed improvements in the country; and we heartily sympathize with Dr. Berry and his assistants in the work they are engaged in, and wish them success." This is good testimony, from a source not prejudiced in favor of missions, to the value of one branch of our work in Japan.

A SINGULAR story is told by an English missionary in the vicinity of the Congo, of a native who came to him with the assertion that he had been "saved" in Mr. Cameron's book, but he had since gone wrong, and wished to be "rebooked." It seems that this native was aware that Mr. Cameron, during his trans-African journey, had put down his name in his notebook, and he had a vague notion that in this way he was ticketed for heaven. The man claimed that though he had gone astray, he had for some time past done nothing wrong, and was worthy of being "rebooked." This he wished the Englishman to do for him. The notion seems crude, even for an African, and yet how far removed is it from the thought entertained by some people not in pagan lands, that since they are enrolled among Christians they are therefore secure?

FORTY YEARS AMONG THE ZULUS.

IT is now fifty-seven years since the pioneer band left America for South Africa, but the volume the title of which is given below¹ is the first book issued



MISSION PREMISES AT AMANZIMTOTE (ADAMS), NATAL

which gives a history of the Zulu Mission. As such it will be welcome to all who watch and pray for the coming kingdom of our Lord on earth. It includes

¹*Forty Years Among the Zulus.* By Rev. Josiah Tyler, missionary of the American Board of Commissioners for Foreign Missions. Boston and Chicago: Congregational Sunday-School and Publishing Society. pp. 300.

brief sketches of the early missionaries, recounting the story of their noble lives and deaths, and thus making precious additions to the *Acta Sanctorum*, which are among the chief treasures of the Church Militant. Meanwhile the happy and successful missionary experience of the author and his wife, to whose dear memory this volume is dedicated, sheds a cheerful glow over the whole and adds that touch of personal interest which secures the reader's unflagging attention to the end. The observer of events in Africa will here find the accurate accounts of a long resident and impartial eyewitness as to native commotions and English rule. The boys and girls will share with students of natural history in the abundant information about the wonderful animal and plant life of Natal. The traits and customs of the natives are fully set forth also. Young people looking to the perils of missionary life may be encouraged by Mrs. Tyler's experience. Her family physician considered her unequal to the work. "Are you the young man," he asked of Mr. Tyler, "who is going to take that delicate girl to Africa? Mark my word; she will not live a year. Here is a box of medicines I present to you. Keep her alive as long as you can, but before the year is out I shall expect to hear of her death." Twenty-three years later that delicate girl came back to her early home with six healthy children, but the doctor himself had passed away.

Several good illustrations of African life and scenery adorn the book, one of which, that of the mission premises at Amanzimtote (Adams), we are permitted to give here. The active mind and earnest heart of its honored author have found consolation for the retirement from his lifework, enforced by ill-health, in thus striving to awaken new interest in Africa and secure new missionaries for her great need. Now may the sacred flame of loyalty to Christ and of enthusiastic purpose to save souls be kindled in many hearts by this fresh story of missionary labors! May young Christians gladly take up the work which the fathers are laying down and go forth in the name and power of the Lord Jesus, and with a double portion of his Spirit, to hasten on the day of the world's deliverance! "The King's business requireth haste."

THE LIFE AND LETTERS OF JOSEPH HARDY NEESIMA.

MR. MORI, then Japanese minister at Washington, remarked of Mr. Neesima, some years since, that his name would go down in history as one of the great men of Japan. No one who reads this volume,¹ prepared by Professor Hardy, can doubt the truth of his estimate. It was fitting that some member of Mr. Hardy's family should present this life and character to the world, and not only has this been most happily done in the volume before us, but also, as the author suggests, a side light has been thrown on the character of his noble father, Hon. Alpheus Hardy, one of whose many services to the Church and the world was the education of this young man, whose influence has become so potent a factor in the regeneration of his native land.

¹ *The Life and Letters of Joseph Hardy Neesima.* By Arthur Sherburne Hardy. Boston: Houghton, Mifflin & Co. 1891.

Besides an intimate personal acquaintance with Mr. Neesima during his years of study in this country, the author has had access to voluminous private journals, and to an extended correspondence with Mr. and Mrs. Alpheus Hardy. He further qualified himself for this work by a personal visit to Japan, where he gained a fresh and deep impression of the power and influence of this life upon men and society there, which, as he says, "cannot be estimated, which cannot be adequately represented by a monument or an inscription, and which 'widen with the process of the suns.'"

The story, which Mr. Hardy has allowed Mr. Neesima to tell so largely for himself, is one of intense interest and reveals the noble and modest nature of this true patriot and Christian hero as nothing else could have done. Some of his letters, in which his whole heart is opened to his American father and mother in unaffected simplicity and loving confidence, furnish remarkable illustrations of Christian faith, and show how he was led by the Spirit of God to devote himself to his country's welfare and to understand in what that welfare must consist. At a very early age he became convinced that not only civilization, but moral reformation was its greatest need, and later he came to realize that this reformation must rest on a Christian basis. His subsequent career shows him as not only a true evangelist but a many-sided man, entering into all the aspirations of his countrymen and eager to satisfy them by giving them not only the gospel but Christian education and a state founded upon Christian enlightenment and morality. His constant devotion to this end is set forth by his truly sympathetic, appreciative biographer. His persistent efforts to realize his early dream for his native land, his set Christian purpose in the midst of trial and discouragement, his Christian meekness when misunderstood and misrepresented, are beyond all praise. One recurs to the expression of his early teacher, "You cannot gild gold."

This work could not have been better done. In the first chapter, we have an autobiographical sketch of his earlier years, never before given to the world. In the latter part of the volume is a clear and succinct account by Professor Hardy of the conditions, political and social, prevailing in Japan at the time of Mr. Neesima's return there. The volume is embellished by two excellent portraits, one of Mr. Neesima himself, expressive of his great heart and his fine intellectual powers, and telling a sad story to those who loved him of waning strength and approaching death; the other a speaking likeness of the Hon. Alpheus Hardy in his happiest mood.

We bespeak for this volume a wide circulation in our colleges and seminaries and among all who would have a just appreciation of the spirit of the work now in progress in Japan.

MRS. CHARLOTTE H. CHANDLER, OF THE MADURA MISSION.

BY SECRETARY N. G. CLARK, D.D.

AFTER a long and weary illness, Mrs. Chandler,¹ wife of Rev. John E. Chandler, entered into rest on the twenty-fifth of September, at the Walker Missionary

¹ Mrs. Chandler's maiden name was Charlotte M. Hopkins; born at LeRoy, N. Y., November 16, 1821; married at Cincinnati, September 10, 1846; embarked from Boston, November 16, 1846; died at Auburndale, September 25, 1871.

Home, in Auburndale. To few women has been granted so varied a life of mission service. Born in a Christian household, she enjoyed all the advantages of early Christian training. At the age of nine years she accepted Christ as her Saviour, and the same year was led by an address of Titus Coan, of the Sandwich Islands, to consecrate herself to the foreign missionary service. This thought did much to mold her character in her early years, and prepared her, when the time came, on her twenty-fifth birthday, in 1846, to sail for India, to be connected with the Madura Mission, where, with the exception of three visits to the homeland, she spent nearly forty-five years in missionary work. By a singular providence her husband was called first to one and then to another station, until, upon his retirement, he could say that nearly all the stations of that mission had, at one time or another, been under his supervision. This gave Mrs. Chandler and himself a wide acquaintance, till there was hardly a native preacher or teacher but was known to them personally. Besides the ordinary duties that fell to the work of a missionary in the foreign field, Mrs. Chandler was specially interested during the famine of 1877 in saving the lives of young children, particularly orphan children. It is believed that she was instrumental in rescuing not less than 200. For the larger part of these she secured the advantages of school training, and before her death had the pleasure of knowing that not less than fifty young men and women, whose lives she had thus saved, were engaged in active Christian work, as teachers or preachers of the gospel.

Another most valuable service was rendered in behalf of the education of girls and young women. On sending her two daughters, Etta and Gertrude, to the United States for their education, her mother-heart found great satisfaction in caring for the daughters around her in heathen homes, and she was largely interested in promoting their education, for a time caring for the Girls' School at Madura and taking a lively interest in other schools where girls would receive an education. By such labors she anticipated in some degree, and prepared the way for, the remarkable work accomplished at a later day by Mrs. Capron, and now being prosecuted by other missionary ladies in the field.

It was fitting that one who had begun her consecration to the foreign work so early, and had prosecuted her labors with such success in so many different lines, should at last be permitted to lie down to rest in the Home for missionaries and missionary children, with her husband and children and grandchildren around her. It was a specially kind Providence that thus cared for this beloved servant of Christ, in making her last days so pleasant and in the enjoyment of comfort that could not be had elsewhere. The Missionary Home has never served a better purpose than this. With what emotions of gratitude and sorrow will the tidings of her death be received in many a home throughout the Madura Mission, most of all by those who have been led by her to the knowledge of Christ.

It was her privilege to see five of her children follow her to the work abroad, two of whom had a brief period of service, while three are still spared to the work: Miss Gertrude, who was with her during her last years in India; her son John, now at Madura, and one daughter, Mrs. E. S. Hume, at Bombay. One son is engaged in active Christian work in the home field.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1890-91.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the Board at Pittsfield, October 13, 1891.]

PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE past year has been one of growth and progress in the different mission fields under my care, apparently limited only by the means at our disposal.

PAPAL LANDS.

The success of our labors in Papal lands is more marked than ever before and compares very favorably with the work carried on in other parts of the great field.

In Western Mexico after years of discouragement and trial the mission has gained the confidence and esteem of all classes. The work is seen to be of substantial worth in the changed lives and character of the people and in the worthier ends of life exhibited. Believers have shown a devotion to the cause of Christ which has greatly cheered the hearts of the missionaries, and the progress made is believed to be substantial. The Girls' School has more than doubled the number of its pupils and only needs another teacher of like spirit and character with Miss Haskins, who now has it in charge, to realize the hope of the mission. The special source of encouragement, however, is the erection of a church edifice on a favorable site, which shall serve as the home and centre of our missionary efforts. This building is being erected largely by contributions secured for the object from the personal friends of Mr. and Mrs. Howland.

In Northern Mexico the progress reported a year ago has been continued, and the missionaries are constantly finding welcome in new places. The churches are being enlarged in numbers; suitable church edifices are in process of erection or are soon to be built; a training school for native helpers has been begun with great promise, and, it is hoped, will ere long supply in some measure the want of native preachers to carry forward the work begun at so many points. In this mission, too, the Girls' Schools are in need of additional teachers in order to their greatest efficiency and to relieve those in charge from their excessive burdens.

In Spain, evangelistic work has been carried on as in former years with about the same measure of success. The native churches, although constantly receiving additions, are still weak because of the emigration of their members to other countries where they may hope to secure a better livelihood. The Girls' School at San Sebastian has fully justified the confidence of former years and has won a large place in the esteem and regard of the people. Its graduates have done honor to the institution in examinations which have been held for securing teachers in the public schools. The great want of this school is a suitable building to accommodate the ever-increasing numbers.

In Austria the work of the Board is now practically limited to Bohemia, but the concentration has been with the happiest results. More than 100 members have been received to the churches on profession of faith during the year—a larger number in proportion to the missionary force than in any other mission field of the Board. Although working under very stringent limitations and hindered in many ways by the jealous opposition of ecclesiastics, the outlook was never more promising than now. The one missionary who has been struggling on alone for nine years looks forward to

the coming of an associate in a few months, partly for his relief and partly to enable him to push the work more thoroughly at the many points now open to him.

EUROPEAN TURKEY.—BULGARIA.

In Bulgaria the missionary work is endeavoring to keep pace with the great social and political progress of the people. It is felt that we have a most important work to do there in developing the earnest life and character of the people, to secure permanence and success to the new national life that is being developed—developed largely through efforts put forth by representatives of this Board, not only through direct evangelistic effort, but through the press and institutions for the education of the people. In addition to the work carried on for Bulgaria, a race of mountaineers on the western border between Macedonia and the Adriatic, hitherto untouched by evangelical influences. The one great need in this field is of means to improve the ever-widening opportunities.

INDIA AND CEYLON.

The retrenchment made necessary during the last few years has told heavily upon the work in India. It has not been a question of growth or of progress, but of existence simply. The missions have been charged to make out their estimates at the lowest figure consistent with the maintenance of the work in its present condition, without any attempt at enlargement. In the Marathi Mission a part of the missionaries with their native agents gave up two months' salary, to prevent closing of schools and the dismissal of native preachers and teachers. Another missionary met the entire reduction required at his station from his own limited means. These personal sacrifices best express the feeling of the mission and the native helpers in regard to the needs of the work in hand.

The greatest trial of the year was the death of Dr. Bissell, the Secretary of the Mission. The retrenchment had borne heavily on his heart. He shared with others in giving from his slender salary to meet the emergency. In addition to his duties as secretary, in constant correspondence with all parts of the field, and his instruction as professor in the Theological Seminary, he took charge of two stations, each of which would have furnished ample employment for one man; and on the twenty-eighth of last May, after writing a long letter with all his wonted vigor of thought and expression to the Foreign Secretary, he lay down to rest, the heart failing to do its office. The tidings of his death arrived before the letter, justifying our anxious forebodings that no man could long endure so great a strain. He was a man of sweet and tender Christian spirit, beloved of all who knew him, and looked up to by missionaries and natives alike as a wise counselor and friend. Members of the Board will recall his address at the Annual Meeting in Providence, when, speaking of other Presbyterians who "amicably withdrew" from the Board, he remarked that he "chose amicably to remain."

The Madura Mission has borne up bravely during the year while literally less than half-manned; five missionaries taking upon themselves the care of twelve stations. As an example of the retrenchment in this mission a single instance may be mentioned. Dr. Washburn felt obliged to dismiss fifty Christian students from his college at Pasumalai—young men on whom much time and labor had been spent in preparation for future service—to effect a net saving of barely \$140. The severest trial, however, in both missions was the inability to furnish Christian teachers to whole villages turning from heathenism and begging to be instructed in the things of Christ.

In these circumstances it is much to be able to say that these missions in India have held their own during the year, with a small gain to the aggregate church membership; a fact suggestive of what might have been could adequate means have been employed.

This mission has suffered the loss of one of its most devoted missionaries, Mrs. Charlotte H. Chandler. Born into a Christian home, accepting Christ when but nine years of age, the same year devoting herself to missionary work after listening to a stirring appeal from Titus Coan, it was her privilege to spend nearly forty-five years in varied service in the foreign field, always ready for any good work; during the years of famine, saving the lives of hundreds of orphans, some of whom she educated to be Christian teachers and preachers, of whom not less than fifty are now in active service in the Madura Mission. She came home to spend her last days in the Walker Missionary Home in Auburndale—a Home that never served a better purpose than in thus ministering to the comfort of this devoted missionary.

Little change is to be reported from Ceylon, where our work is so far advanced that a large part of the current expenses for evangelistic and educational purposes is met by the people. The one want is the special blessing of the Holy Spirit to secure fruitage of the labors of past years.

JAPAN.

The mission in Japan, notwithstanding some peculiar difficulties arising from the political situation, the anti-foreign sentiment, and some anti-evangelical influences, reports a year of progress in the addition of more than 1,000 members to the churches; and toward the close of the year a great reaction in popular sentiment, favorable to Christianity. It was much that in a population numbering but one Christian to 1,000 there should have been thirteen Christians out of 300 members elected to the first national parliament. It was a just recognition of the new life-force that is leavening the nation. With all the promise and encouragement which this field presents, the mission has felt keenly its inability to meet the demands of its ever-broadening work, and special gratitude was therefore felt to those friends who have come to their help in this emergency: not the least to those who have enabled them to keep up the evangelistic work by the employment of over fifty students during the recent vacation.

The Doshisha, founded by Joseph Neesima, is becoming more and more the centre of the highest and best Christian influences. The hope of its founder seems now in a fair way to be realized in its becoming a Christian University. Three departments are already organized in addition to the collegiate course: the Harris School of Science, with its fine equipment, established and endowed by the munificence of an honored member of this Board, and already a great success; the department of Law and Political Economy, whose partial endowment of over \$50,000 by Japanese gentlemen of high position was the last work of Dr. Neesima; and the Neesima School of Theology, which closed the year with an attendance of eighty students and is soon to be provided with a suitable building through the gift of \$10,000 by a lady (Mrs. Byron W. Clarke) in Brooklyn, N. Y., as a memorial of her son.

The education of women has not been neglected. Six schools of high grade, attended by more than 1,000 young women, bear witness to efforts in this direction. One of these institutions at Kōbe is soon to be enlarged in its course of study and general equipment, by the Woman's Board of Missions of the Interior, that it may do for young women what the Doshisha is doing for young men. Besides these opportunities for the Christian culture of young women mention should be made of a successful school for nurses at Kyōto, a Kindergarten Training School and an Evangelist School for Bible-women at Kōbe.

These institutions, both for young men and young women, illustrate the breadth of the work which is being carried on by this Board for the religious and social elevation of the millions of Japan.

In view of the success attending our efforts in Papal lands, notably in Mexico and

Bohemia; of our influence in developing an interesting nationality to the south of the Danube; in view of the remarkable change of sentiment among the millions of India, as seen in the calls for Christian teachers and preachers and in a readiness among the higher classes to listen to evangelists like Dr. Pentecost; and in view of the results already accomplished in Japan and the grander still apparently just within our reach, it is to be hoped that the impending retrenchment the coming year may be averted; that individuals and churches will be found ready and glad to sustain and enlarge a work of grander promise than was ever before presented in the mission fields of the American Board. Let it be remembered that in India and in Japan the number of ordained ministers of the gospel, foreign and native, is still less than one to 100,000 souls, and yet the want now is not so much of new missionaries, needed as they are to enter upon unoccupied fields, as for means to educate and employ an efficient native agency to labor among their own countrymen.

ASIATIC TURKEY, THE CHINESE EMPIRE, AFRICA, AND THE PACIFIC ISLANDS.

SECRETARY SMITH'S DEPARTMENT.]

WE present here a brief review of the past year's events in twelve missions of the Board — three in Asiatic Turkey, four in the Chinese Empire, three in Africa, and two in the Pacific Islands. The present force attached to these missions comprises 331 foreign laborers, ten of whom have gone out for the first time this year. Two have died within the year: Dr. Lowell Smith, who went to his work in the Hawaiian Islands fifty-nine years since, and Mr. Rood, forty years a member of the Zulu Mission. To these should be added the name of Mrs. Lyman, who went to the Hawaiian Islands in 1831, whose death occurred last year but was not reported.

ASIATIC TURKEY.

It is a feature of special interest in the work in Asiatic Turkey that the Board occupies this great and intensely interesting field practically alone, and has done so from the first. A striking similarity of agencies and methods and a marked unity of spirit and results have thus been secured. Missionaries and native laborers pass easily from mission to mission, as circumstances may require, and the work in the three separate fields moves forward substantially as one. The territory included within these three missions is bounded by the Ægean Sea on the west, the Black Sea on the north, and the Mediterranean Sea on the south, and extends eastward to the Russian frontier, embraces about 330,000 square miles, eight times the size of the State of Ohio, and includes a population of perhaps 20,000,000, of whom about one third are Armenians and Greeks and the remainder Moslems, the latter as yet inaccessible to missionary work. This land is peculiarly rich in historical associations, having been the scene of great events in Grecian, Roman, Babylonian, Mohammedan, and mediæval annals, is full of natural beauty and fertility, and under happy auspices would be capable of a great civilization, and is so situated as to be the key to the fortunes alike of eastern Europe and western Asia. The Board, in the providence of God, has undertaken many interesting and significant labors in the foreign field; but it is doubtful if it anywhere faces a greater opportunity or a more majestic service than the evangelization of this sacred land of Asia Minor. This work has well deserved all the interest that has been drawn to it in the past; it never more worthily challenged the zeal or rewarded the labors of the Christian world than it does to-day. The Board nowhere has so much at stake. Of the 530 missionaries now on the lists, 157 are in Asiatic Turkey; and of the total sum expended by the Board upon the foreign field one fourth is devoted to these missions.

From all this outlay of men and means a good return is reported for the past year. The churches have received an unusually large number on confession of their faith; native pastors and preachers are gaining in Christian character and power of service; pupils are multiplying in all the higher schools; native contributions are greater than ever before; Christian literature circulates more widely and has a stronger influence; and in spite of oppressive government, deepening poverty, the scourge of cholera, and divisive sectaries, the evangelization of this great empire moves on with increasing volume and momentum, and is coming more and more to be the one stedfast and hopeful feature in the life of the people. The diminished appropriations for general missionary work have brought peculiarly heavy burdens, because the native agency, upon whom this reduction mainly falls, is an unusually large and important part of the total working force in these fields. The enforced dismissal of capable and valued preachers and teachers, trained at great cost for this very work, the closing of chapels and schools, the abandonment of work in not a few places, and that at a time when all signs favor enlargement rather than reduction; all this has been a peculiarly trying experience. The patience with which this disappointment has been met, the cheerful and self-denying efforts put forth to relieve the situation and continue the work thus threatened, are greatly to the praise of missionaries and native brethren alike.

The country in Eastern Turkey has been in a disturbed condition during all the year; annoyances from government officials have been unusually frequent and bold; and at some points, as in Erzroom and Mosul, missionary work has been interfered with. The prompt and efficient aid rendered by Mr. Hirsch, the United States Minister at Constantinople, in all cases coming under his jurisdiction, is gratefully acknowledged.

The notable increase in the number of pupils in all the colleges and higher schools of these missions, the larger share in the instruction of these schools borne by native teachers, the advancing standards for admission and graduation, and the relatively great number of these pupils hopefully converted during their studies; these are some of the most cheering facts in connection with the great work of Christian education which these missions are conducting. The "American fever," mentioned last year, continues unabated, especially among the young men who study in the colleges at Aintab and Harpoot, and seriously interferes with the natural supply of students for the ministry.

Probably no feature of missionary labor makes a deeper impression than the honor paid to women. Year by year this example is more and more widely seen and its influence felt, and new hopes and aspirations gather around the movement of which it is a part. The number of Christian women devoted to teaching girls' schools and touring among the homes of the people in Turkey is larger than in any other field occupied by the Board, and the record of the work accomplished by these women the past year is greater in volume and richer in value than in any previous year.

Special religious interest has been awakened in not a few places, as at Van and Erzroom, at out-stations in the Trebizond, Marsovan, and Cesarea fields, and in several of the higher schools. The way is prepared, and the season is ripe, for evangelistic work on a broad scale, and for a large ingathering to the churches of those who know the truth and are fully convinced of their duty but who hesitate to take the last decisive step. The fruit of many years' faithful preaching, and of the personal influence and prayers of devoted missionaries through two full generations, is ripening in many a city and town, in many a home and heart, throughout the empire, and a glorious harvest seems near at hand.

CHINA.

The importance of this great empire of the East, which embraces five million square miles in area and includes a fourth of the human race in its population, and its natural weight in the affairs of the world for generations and ages to come, are steadily taking

a more distinct place in the thoughts of the statesmen and Christian leaders of the age. The course of events is also thrusting the question of China and the Chinese into the news of the day and the counsels of the civilized world with ever-growing prominence. The work of Christian missions among these hundreds of millions, a matter of high and exceptional interest in itself, assumes from these facts a far more commanding place, and the Christianization of this empire becomes a task of supreme significance.

Internal changes of striking character assure us that this nation of venerable antiquity and proverbial conservatism, almost without its knowledge and against its will, is in reality unmooring from all its past, and is embarking upon a movement that must lead on to the greatest of revolutions in its internal life and external relations. The time is most opportune for the pressing of missionary work at every point, in every form, with all our power. The present disturbances, while not without elements of anxiety, are rather symptoms of the general ferment that is spreading than of a reaction, and will doubtless in the end lead to a far more open door for all evangelistic work.

The Hong Kong Mission presents a report of widening fields, open doors, and increasing interest, and calls for two additional missionary families at once. Mr. and Mrs. Taylor are busy, in Mr. Hager's absence, in mastering the language, superintending the native preachers and teachers, and keeping the work well up to its former standards.

The Shansi Mission moves on its way steadily and harmoniously, amid the growing confidence of the people and the cheering proofs of God's favor. With two central stations and several out-stations, in the midst of a great population, with a prosperous boarding school for boys, a large and growing medical work, the nucleus of a native church, and the promising beginnings of work for women, the mission prosecutes its labors with cheerful zeal, and looks on to the future with growing hope.

The Foochow Mission reports accessions to its churches larger than in any former year in its history, and an increasing readiness to hear and receive the gospel. Were the missionary force strong enough to press evangelistic work vigorously all through the field, there is good reason to expect that the membership of the churches might soon be doubled and the Christian communities greatly strengthened. The schools of the mission, both the high schools and common schools, are in an unusually flourishing condition, and command the admiration even of native officials. Medical work and work for women are in capable hands, and are yielding valuable results. Could the mission receive the five additional missionary families and the five single women called for two years ago, the hands of the newcomers would be instantly filled, and the opportunities of the work would still be far beyond the reach of the workmen.

The North China Mission presents a broad and wisely planted work, surrounding the capital of the empire, in the midst of at least 20,000,000 to whom this mission alone can bring the gospel message. It is a strategic situation, peerless among the missions of the Board. Year by year for many years this mission has called for large reinforcements, and has pointed out its imperial opportunities; and yet the number of ordained missionaries on the ground to-day is but one more than it was fifteen years since. The Shanghai Conference called for 1,000 new missionaries within five years. The North China Mission ought to have twenty of these new men this coming year. In spite of diminished forces and reduced appropriations, great floods and the consequent distractions, the work of the mission, in church, school, hospital, and home, on every station has gone forward with steady step, and with God's blessing has reaped an abundant harvest. Mr. Ament reports thirty-five baptisms in a single day at one of the out-stations connected with Peking, a larger number than was ever before received in a single day in the history of the mission. The cheerful and efficient part in evangelistic work taken by the native brethren in Pang-Chuang reveals the deepening hold of the

spirit of the gospel and promises good things in the future. The large numbers, good spirit, and hopeful conversions in the Bridgman School for girls at Peking and the mission college at Tung-cho are noted with hearty gratitude. The work of the Mission Press has been in greater demand than for many years, and a call is made for a practical printer to take charge of the growing business. The wide opportunities on every hand give emphasis to the reiterated call for new laborers. Must another year go by without a single new recruit for this great and promising field?

AFRICA.

Africa continues to draw the attention of the civilized world, and to occupy a large space in the thoughts and plans of the Great Powers and of the Christian Church. The volume of missionary labor in this continent has nearly quadrupled within the last two decades, and is still on the increase. The Board, within this period, has opened two new missions, but has only seven more ordained men in its service now, in these three fields, than it had in the Zulu Mission alone twenty years ago. It is a fair question whether this vast and most fascinating region is receiving its due share of thought and missionary effort at our hands.

The East African Mission, reduced almost to extinction by the absence and withdrawal of its members during the earlier part of the year, is at last happily strengthened by the coming of two families and of the missionary physician who has been waited for so long. Mr. Ousley returns to this field with renewed health, and carries with him for use in the schools the first volume of the Scriptures in Sheetswa, including the Synoptic Gospels and the Acts.

The West African Mission records a year of unusual progress in every line of its work. The Portuguese war of last autumn, while threatening serious calamity and interrupting work for a brief period, in the end resulted in gaining for the missionaries a firmer hold on the confidence of both the Portuguese and the native people, and in drawing larger numbers to the mission schools and to the Sabbath congregations. The schools are so large as to make it necessary at once to double the teaching force; and it is chiefly from these schools that new converts are gathered. Evangelistic work is carried on far more widely among the villages than ever before, and the native converts begin to bear their share in this work. The second church of the mission was organized last year at Kamondongo, with eight members; and Mr. Currie reports several in Chisamba ready for this step. Nowhere does a more open field or happier fruit greet our laborers; and were the force of the mission doubled, the benefits and success of the work would be even more than doubled.

In the Zulu Mission we record a year of prosperity and growth, without striking incidents. The diminished force of missionaries has thrown an increased responsibility upon the native laborers; and the limited appropriations have compelled a stronger appeal to the mission churches to add to their gifts and keep the work from suffering loss. In both cases the response has been prompt and beyond all former precedents. The mission is planning for an enlargement of its work in Durban, the port of the Colony, in Zululand, and, if the way is open, in Mashonaland; and the native Christians are proving themselves ready for their share in these enterprises. Two of the girls in Inanda Seminary, when assistants for Miss Jones in the Eastern Mission were called for, volunteered and are happily at work in this foreign field. With 18 picked men in the theological school at Adams, with 50 young men and 1,000 young women in the higher schools of the mission, and 1,000 children in the common schools, the work of training the native agency is well in hand.

THE PACIFIC ISLANDS.

The work for the Board in the Hawaiian Islands is chiefly directed to the training of an educated native ministry in the North Pacific Missionary Institute. Under Dr.

Hyde's vigorous efforts new buildings and added facilities have recently been furnished to the Institute. The resignation of Mr. Westervelt leaves the new Christian work proposed in behalf of the Hawaiians without support, though as urgent in its demands as ever.

The work of the Micronesian Mission, except on Ponape, has been pressed in the usual manner and has gained quite the usual success. The training schools have gathered large numbers of young men and women, and good success is reported in them all. Mr. Walkup reports among several of the Gilbert Islands a state of unusual promise; and Dr. Pease finds among the Marshall Islands a remarkable readiness to receive the gospel. Mr. Snelling, on the other hand, laments the unfaithfulness of native preachers in the Mortlocks and the backward state of many of the churches and schools. Almost in exact proportion to the constancy of supervision by the foreign missionary are the state and the prospects of the work among these islands.

The chief interest in this mission centres in the disaster which has befallen the work on Ponape at the hands of the Spanish authorities, involving the wanton destruction of mission houses at Oua, the enforced suspension of missionary work, the closing of mission churches and schools throughout the island, and culminating in the virtual expulsion of five missionaries from the island. The members of the mission on this island, from the first day the Spaniards came to the day they themselves were banished from the people and work of their love, not only were scrupulous to recognize and honor the rule of the Spanish government, but constantly exerted their influence to persuade the natives to loyal obedience. The peaceable settlement of the first outbreak in 1887 was due almost exclusively to Mr. Doane's strong personal influence among the Ponapeans. Last year at the first outbreak two priests and five soldiers belonging to the Spanish camp owed their lives to the efforts of the solitary American woman who then represented the mission there and to a native chief who coöperated with her. And at a later date Mr. Rand exerted himself to the utmost, as long as he had his personal liberty, to compose the strife and bring the natives back to obedience and loyalty. There is not the least ground for the charge of the Spanish that the American missionaries have incited the natives to rebellion.

The facts of the case, in full detail, have been laid before our government, and a vigorous appeal has been made for protection against the wrongs to person and property received at the hands of the Spaniards, in violation of the express terms of agreement between our government and Spain when the Spanish jurisdiction in the Caroline Islands was first set up. To this demand of our government for reparation and the reinstatement of our missionaries in their residence and work on Ponape, it is not known that any answer from Spain has yet been given. But the outrage is too wanton, the demand of our government is too just, to permit evasion or to warrant much longer delay.

Thus once more, with the close of the year, we bring the record of a work prosecuted amid many lands with happy results through fourscore years, and never enjoying more signal proofs of the divine blessing upon the work and the workmen than in the story which closes here. Under the care of the Board through twenty-one missions, planted amid great populations, giving access to more than 100,000,000 souls, and encircling the globe, comprising more than 1,000 great cities and strategic points where the gospel is regularly preached and Christian schools are maintained, employing 538 missionaries, seconded by a force of 2,648 native preachers and teachers, including 410 churches with 38,226 communicants, gathering an army of 46,403 pupils in schools of all grades, from the theological seminary and college on the one hand to the common school and the kindergarten on the other, ministering medical relief to 100,000 patients and distributing the Scriptures and Christian literature by millions of pages annually, the sublime work of evangelizing the pagan nations is moving for-

ward amid multiplied proofs of God's favor, and the day of redemption for a lost world is hastening apace.

GENERAL SUMMARY. 1891.

Missions.

Number of Missions	21
Number of Stations	97
Number of Out-Stations	1,136
Places for stated preaching	1,287
Average congregations	70,329

Laborers Employed.

Number of ordained Missionaries (11 being Physicians)	182
Number of male Physicians not ordained (besides 4 women)	11
Number of other Male Assistants	8
Number of Women (4 of them Physicians) (wives 176; unmarried 161)	337
Whole number of laborers sent from this country	538
Number of Native Pastors	204
Number of Native Preachers and Catechists	553
Number of Native School-teachers	1,479
Number of other Native Laborers	412
Total of Native Laborers	2,648
Total of American and Native Laborers	3,186

The Churches.

Number of Churches	410
Number of Church Members	38,226
Added during the year	3,554
Whole number from the first, as nearly as can be learned	118,507

Educational Department.

Number of Theological Seminaries and Station Classes	20
Pupils	347
Colleges and High Schools	62
Number of Pupils in the above	3,984
Number of Boarding Schools for Girls	54
Number of Pupils in Boarding Schools for Girls	2,923
Number of Common Schools	980
Number of Pupils in Common Schools	37,750
Whole Number under instruction	46,403
Native Contributions, so far as reported	\$114,537

A FINANCIAL STATEMENT.

[From the Report of the Home Department, 1891.]

RECEIPTS AND EXPENDITURES.

In the Annual Report of three years ago it was stated that during the year then under review, 1887-88, there had been received "from donations the largest sum—if the donations during the period of the inflated currency of 1868-69 are reduced to a gold basis—ever received from this source during any one year in the history of the Board," a gain over the preceding year of \$27,609.97 and over the annual average for the five preceding years of \$9,687. In the Annual Report of the next succeeding year it was stated that during that year, 1888-89, "the donations were in advance of those of the preceding year to the amount of \$476.53, which was a gain over the annual average of the preceding five years

of about \$12,500." In the Report of last year it was stated that during the year then under review, 1889-90, the donations had made another and more marked advance, a gain over the preceding year of \$22,876.84 and over the annual average of the preceding five years of \$32,355. We are now permitted to announce that during the past year the donations, having steadily moved forward from month to month, have reached the total of \$484,463.78, a gain over the preceding year of \$66,542.04 and over the annual average of the preceding five years of \$92,715.70. Of this amount, \$184,844.32 came from the three Woman's Boards, an advance over the preceding year of \$15,637.95 (from W. B. M., \$119,393.48, a gain of \$8,653.88; from W. B. M. I., \$60,613.10, a gain of \$6,374.83; from W. B. M. P., \$4,837.14, a gain of \$609.24). Of the total donations, \$484,463.78, the sum of \$57,671.33 was from donations for special objects additional to the regular donations, which enabled the Committee to appropriate this additional amount, greatly to the relief of the missions.

It was also stated in the Annual Report of three years ago, covering 1887-88, that the receipts from legacies had been "larger than were ever received from the same source during any one year, except the years when the two extraordinary Otis and Swett bequests came into the treasury." In the Report of two years ago, covering 1888-89, it was stated that there had been an advance from legacies over the preceding year of \$7,300.88 and over the annual average of the preceding five years of above \$28,000. In the Report of last year, covering 1889-90, it was stated that there had been a further advance, a gain from legacies over the preceding year of \$46,148.39 and above the annual average of the preceding five years of \$74,384. We are now permitted to report for the year just closed, 1890-91, another advance, the legacies having reached the sum of \$206,458.41, a gain over the preceding year of \$6,656.30 and above the annual average of the preceding five years of \$65,375.57. The total receipts therefore for the year now under review from donations and legacies were \$690,922.19, an advance over the preceding year of \$73,198.34 and above the annual average of the preceding five years of \$158,091.27. Adding the income of the General Permanent Fund, \$10,495.46, we report the total receipts from these sources for the past year as \$701,417.65.

From the Swett bequest, which was received seven years ago and was then by vote at the Annual Meeting "set apart by the Board to meet special calls for a brief period of years in the evangelistic and educational departments of the missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China," there was appropriated during the past year, for the purposes for which this bequest was set apart by the Board, the sum of \$42,000, including for Japan, \$18,120, and for China, \$18,723.45.

From that part of the Otis bequest which was set apart by the Board twelve years ago for new missions there was appropriated during the past year toward the support of these missions, six in number, namely, West Central Africa, East Central Africa, Shansi, Hong Kong, Northern Japan, and Northern Mexico, the sum of \$80,907.85. These amounts from the two special bequests, added to what has already been reported as received from ordinary sources, with the

balance in the treasury at the beginning of the year, \$487.09, has placed at the disposal of the Committee \$824,812.59. The expenditures of the year have as usual been kept as near as possible to the sum at the disposal of the Committee, and have amounted to \$824,048.54, leaving a balance in the treasury at the close of the year of \$764.05.

THE IMMEDIATE FINANCIAL NEED.

1. Upon the supposition that the regular donations and special additional donations, the two amounting last year to about \$484,000 (regular \$426,792.45, additional \$57,671.33, total \$484,463.78), reach the same sum during the year to come; that the amount received from bequests does not fall below \$150,000; that \$50,000 may be wisely taken from the Otis bequest for new missions,—these sums, with the addition of what may be expected from the small residue of the Swett bequest (about \$10,000) and from the income of the General Fund, about as much more, will amount in round numbers to \$704,000, leaving \$120,000 to be provided by special additional donations, in order not to fall below the amount expended last year.

2. The urgent requests from the missions, however, call for the expenditure, upon what they regard as an exceedingly economical basis, of at least \$75,000 more than was appropriated last year, bringing up the immediate needed expenditure from \$824,000 to about \$900,000.

3. The immediate financial need therefore is an assurance in some way for the coming year of an increase of donations from churches and individuals of not less than \$200,000. Is there any way by which such an assurance can be given so that the Prudential Committee can act upon it a few days hence when they grapple with the serious question of the Appropriations for 1892?

Further considerations on this subject will be presented at this meeting in a special paper, entitled "The Responsibility resulting from Missionary Growth and Enlargement."

We certainly have abundant occasion for thanksgiving to God that the increased receipts from regular and special donations during the past four years, particularly during the past two of these years, make the outlook for the year to come so hopeful. As the donations reported one year ago passed for the first time in the history of the Board the goal of \$400,000 and those for the year reported to-day wellnigh reached the new goal then suggested of \$500,000, let us make sure by our united counsels and endeavors that during the year to come these freewill offerings move forward, if possible, to the generous sum of \$700,000, from which eminence, looking through Bunyan's "prospective glass," we shall be able to discern as not far distant the much-needed annual million.

TRUE AND FALSE ECONOMY IN MISSIONS.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.]

THE success of the foreign missionary enterprise in any great field depends on the establishment of self-supporting Christian institutions adequate to the wants of the people. While the conversion of individual souls is the one great object ever to be held in view, their culture and discipline in Christian character can only be secured by permanent institutions. Hence the church, the school, and the Christian home. The end desired will naturally determine the methods to be pursued.

Accepting it as the duty and the privilege of the Christian Church to attempt the evangelization of the world at the earliest possible date and the establishment of Christian institutions so widely that no man or woman of the human race shall fail to know of Christ and his salvation and to enjoy the means of Christian culture, the one question before us is, How can this be accomplished amid such a variety of races and peoples, civilized and uncivilized, with the greatest economy of men and means?

ECONOMY AS RELATED TO MISSION FIELDS.

Comity between different missionary organizations, as well as economy, requires that the entire field should be so distributed as to prevent any waste of material through two or more societies occupying the same field or any portion of the same field. No embarrassment could then arise from differences of denomination and methods of work, or from local jealousies arising among men not fully sanctified though engaged in the highest form of Christian service. The field is too large and the opportunities of work too abundant to justify any doubling up of agencies on a field already occupied. If great centres like Bombay, Peking, and Tōkyō may be occupied jointly for the sake of outlying districts, these districts should be carefully defined and their limits should be strictly observed.

FIELDS LIMITED.

True economy, no less than common courtesy, requires that no society should claim or endeavor to preempt a larger territory than it can fairly hope, by the means at its command, to evangelize within a reasonable time, not to exceed at the most a period of fifty years. Stations for the residence of missionaries should not be scattered over a wide field for the sake of holding it, but near enough to be within supporting distance of each other, and at central points, having easy access to all parts of a limited territory such as may be thoroughly cultivated by a native agency, to be developed and organized in due time. There is then no excuse for interference in such mission fields by other societies and no excuse for the withholding by Home Boards of needful supplies for the vigorous and successful prosecution of the work begun. The maxim given some years since by a college president to a graduating class, "Never begin without intending to finish, and always finish what you begin," holds good in every missionary enterprise.

It gives us but little satisfaction to have reports from missionaries of so many hundreds of villages visited and so many thousands of persons addressed, when we know that those thousands may not see or hear that missionary again for years, if ever. It is poor economy to scatter the good seed with the prodigality of nature without her abundant resources, or to separate mission stations so widely as to leave villages and communities within a few miles of the missionary's residence practically unvisited.

The Madura Mission furnishes an example of true economy in circumscribing its several stations so as to bring them under the direct supervision of the missionaries in

charge; though, unfortunately, the limited means now at the disposal of the Board leave some of them unoccupied.

The Marathi and the North China Missions afford illustrations of another character, of station fields so large as practically to be independent missions. Dr. Nevius, of the Presbyterian Mission in China, has witnessed the splendid results of repeated and persistent presentations of the gospel to the same heathen community. How far a like course has been one cause of the early triumphs of the gospel in the Hawaiian, Samoan, and Fiji Islands, in Madagascar, and among the Telugus and Karens, may well be considered.

ECONOMY AS RELATED TO MISSIONARIES.

Next in order, and of no less moment than the choice of fields for missionary operations and the occupation of strategic points in those fields, is the choice of men and women properly qualified for missionary service. The Holy Spirit has set us an example in setting apart for the work to which he called them Barnabas and Saul, the most eminent men in the Christian Church of that day. It is true economy to send such men — men of good natural ability, of good, vigorous health, of well-disciplined minds, of approved Christian character and consecration to Christ and his kingdom. Such men will command the respect and regard of the people to whom they are sent. They will master the language, the religious thought, the sentiment and life of the native peoples. They will adapt their instructions wisely and carefully to those with whom they have to do. They will begin aright and will make few mistakes. They will lay good foundations on which they and others can build. The mistakes of good men, lacking in tact and executive ability, are always costly, and nowhere more so than in the mission field. The notion that anybody will do for a missionary is rank heresy, and has stood in the way of the progress of the kingdom of God the world over. It is true that God is pleased sometimes to choose the things that are not, to confound the things that are; but it was not his method in beginning foreign missionary work.

Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary who is called to lay the foundations of Christian institutions for the welfare of millions!

But such men are not always to be had, and partly because of the heresy just alluded to. When the Church comes to realize the situation, when our youth hear at the family altar, from the pulpit, from the professors in colleges and seminaries, of the grand opportunity before them, they will be forthcoming. When Professor Park said to Stoddard after one of his impassioned appeals for missionaries, "Almost thou persuadest me to go," Stoddard replied, "If you were to go, you would draw a third of the stars of heaven after you." True economy, attaining the end at the least possible expense, requires that such men should go, at least in sufficient numbers to guide and give character to the work at every point. The loss of life and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously impaired the prestige which properly belongs to the missionary name. Religious zeal and fervor, without judgment or common sense, are like the waves that dash against our rock-bound coast. There is a good deal of noise and spray but scant result.

If it is true economy to have the best men and women for the foreign missionary work, it is no less true economy to give them such material and moral support as will leave their hands and hearts free to do their best. It is poor economy to impose on men and women, educated and sent to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifling cost. It is a good rule for a missionary never to do anything that he can get a native to do, and to give his time and strength to what the native cannot do.

ECONOMY AS RELATED TO A NATIVE AGENCY.

No country was ever yet evangelized but by its own sons. It is false economy to send out men and women from this country, or from any Christian country, to attempt the evangelization of the masses in the heathen or the uncivilized world. It would be a folly like that of the Crusades. A few men and women only of the right spirit and character are needed to raise up and train an able, efficient, self-denying agency to be their co-laborers unto the kingdom of God.

Among uncivilized and barbarous races, long saturated with heathen superstitions and usages, converts of the first generation as a rule can never be so freed from the influence of their old life as to become more than valuable helpers under missionary direction. Here and there a man like Samuel Crowther or James Dubé rises above this adverse influence; but experience proves that for a reliable native agency we must look to the children of the first generation of believers, children whose lives have been formed in Christian homes and in Christian schools. Among such is to be found the material for the strong men and women who shall be the crown and the joy of the missionary, into whose hands he can transfer a large responsibility for the progress of the gospel among their countrymen. It is different with converts from nominally Christian races, as the Armenian and Bulgarian, and from civilized races, like the Chinese and Japanese. Christian Brahmans of India may, and do, become able preachers of Christ. A dozen names might be mentioned of Armenian pastors and teachers laboring side by side with our missionaries in Turkey. The Japan Mission of this Board gladly ascribes to the ability and fidelity of Japanese pastors and preachers the large accessions to Christian churches in Japan, and it shares with native teachers in the highest educational work; and missionaries in North China anticipate like results from a class of highly educated, devoted young men who have just left the seminary in Tung-cho.

The efficiency of the native agency depends on its thorough culture and practical experience. It is not enough that men should be acquainted with the first principles of the gospel and be earnestly devoted to the work of Christ. Such men have their place and are useful abroad as at home in personal influence and in winning individual souls. But these young men need to be instructed in the things of God more perfectly before being sent out as evangelists to new places and put in charge of work which the missionary has begun. There is opportunity for the most thorough discipline of the schools, under direct and positive evangelistic influences, in order to their proper preparation for the varied and responsible work which opens before them. Men of real ability and consecration, familiar with the language, the usages, the thought and sentiment, the peculiar trials and temptations of their own people, when properly trained under the eye of an experienced missionary, become not only his most valuable helpers, but co-laborers in the work of evangelization. It is not too much to say that they are prepared to do as good work as the average missionary, and at an expense, including all their education in schools, colleges, and seminaries, not exceeding one tenth of that required to put the American into the field. Hence the true economy of the thorough training and discipline in our schools and seminaries of a native agency. We have arrived at that point in nearly all the mission fields of the Board where such an agency can be educated for the work.

It is evident, then, that the plan of sending out men from this country in large numbers to do just the work that well-trained natives can do, and do better than Americans, is false economy. The end sought by some of the English societies in sending out little companies of laymen, to be associated, three or four in a place, for evangelistic work, will be best secured, and at far less expense, by the employment of competent natives trained as above suggested.

SPECIAL OPPORTUNITIES.

In dealing with missions differing so widely in character and in degree of development, no uniformity of method can well be observed. As it would not be good economy to enlarge expenditures for any one without due consideration, so it is not good economy to cut all down alike on any Procrustean plan. The peculiar conditions of each mission must be recognized. A good general will not only keep up his main line of battle, but will be ready to mass his troops at pivotal points on the enemy's line. In the history of every mission and of every station opportunities occur when great results may be realized by a comparatively small outlay. During the last few years such opportunities have been lost again and again, when a few hundred dollars more at some point would have secured the results of much labor and large expenditure in former years. Villages, towns, and whole sections of country open to the gospel and eagerly waiting for its preaching have been neglected. Young men who had been thoroughly prepared for evangelistic work, after their years of training have been lost to the service for want of means to employ them. The burden thus thrown upon the hearts of our faithful missionaries is at times almost too great to be borne, and the loss of moral power can hardly be overestimated. This experience has not been limited to some one of our fields, but has been shared largely by all. It were good economy to grant to each mission a small reserve fund to use in such emergencies. As in great manufacturing enterprises there comes a time when all the vast outlay for buildings and machinery may be rendered useless by the want of a small additional sum to complete the enterprise, so it is not too much to say that an increase of twenty per cent. in the current expenditures of the missions in India, in some stations in Turkey, and in Japan would have doubled results in the number of conversions and of churches organized. Such opportunities are at this moment open on every hand. At the present juncture we do not ask so much for new missionaries, save to fill vacancies as they occur, and occasionally one for some strategic point, as for means to carry forward and develop the work now in hand, and so to turn to account the labors and sacrifices of devoted missionaries in past years and the expense in time and money already incurred.

It is the saddest task that falls to the lot of a Foreign Secretary to be obliged to write to missionaries charging them to keep down their estimates for expenses to the lowest point consistent with bare life, making no provision for growth or progress. It is like sending a ship to sea under bare poles, or a regiment into battle with a single round of ammunition. Is it strange that some of our best men question their duty to remain in the field without the necessary means of doing efficient work?

We speak not now simply of the American Board or of any one or even all foreign missionary organizations, but of the duty and privilege of the church at this crisis.

"There is a tide in the affairs [of missions as] of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

In view of the world open to evangelistic effort, the vantage ground gained, the successes already achieved, what does true economy require but an enlargement of missionary effort on every hand, in keeping with the means at our disposal and the great commission of our risen Lord?

THE RESPONSIBILITY RESULTING FROM MISSIONARY GROWTH AND ENLARGEMENT.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

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A MARKED characteristic of our missionary work from year to year is growth. The seed sown is always a living seed, "the Word of God," and some of it, we have abundant occasion to know, not only falls on good ground, but brings forth "thirty, sixty, and a hundred fold." If it be true, as it doubtless is, that our missionaries "bearing the precious seed" occasionally go forth so heavily burdened with a sense of responsibility that it is no mere figure of speech to say "they sow in tears," it is also true that with rare exceptions they "come again with rejoicing, bringing their sheaves with them." And it is the latter fact which emphasizes, particularly of late years, our annual reports. These are always full of cheer on account of the evident tokens they present of the continuous and abundant blessing of God, accompanying the faithful labors of those who are at the front. Of themselves these patient laborers say little, but of the work they represent, their utterance, with scarcely an exception and usually in the most vigorous style, is the same: "The trust you have committed to us is growing on our hands and we can hardly keep pace with it — the educational work, the evangelistic work, the publication work, the Sunday-school work, the church-building work, the philanthropic work — every department is moving forward most hopefully, could we but have the resources to meet the demand."

And there is not only growth at the points already under culture, but a continuous call for the occupation of new points as new centres for new seed-sowing, so that the area of missionary influence is all the time widening; new churches formed, as well as the number of church members increased in the churches already established; new schools started, as well as the number of pupils increased in those already gathered; new places occupied for the occasional or regular preaching of the Word, with the fruitful results which follow, — these calling for a still further advance outward; new men trained and equipped and sent forth to tell the story of redemptive love to those whom they are specially fitted to reach — their own brethren and friends, who are to be sought and found and if possible brought to Christ — these in their turn to be trained for a similar service. And so the enlargement as well as the growth goes on normally and effectively, sometimes indeed slowly, but oftentimes with extraordinary rapidity. Moreover, these two processes react on each other, the growth at selected centres reaching a stage which compels enlargement, else the growth itself will be checked; the enlargement from new centres, of course, leading to new growth and this again to new enlargement. This is not a mere beautiful theory, but a most encouraging fact, as every fresh annual survey attests, and as a review of the changes of years most impressively declares.

1849.

Contrast, for example, the little seed which was sown in Bombay by Newell and Hall in 1813 with the growth from that seed thirty-six years after, in 1849, when the American Board was welcomed for the first time to these beautiful Berkshire Hills. The work, as then reported, had ceased to be an experiment. Newell and Hall had indeed passed away, but others had taken their places and the little seed had become well rooted, promising to be a "plant of renown" for coming generations. Stations had been established at Ahmednagar and Sirur as well as at Bombay. Two churches had been formed, containing 119 members; 1,000 boys and girls were enrolled under

instruction in schools; twelve or more native helpers were reported in addition to a considerable work accomplished by the press; and all indicated a permanent work well begun and promising among the Marathas of Western India.

But during the same period the claims of the Tamil peoples of Northern Ceylon and Southern India had also been presented and had received a cordial response; so that those who gathered at Pittsfield in 1849 gave thanks for fourteen stations and twenty-nine missionaries and assistant missionaries in Ceylon with eight churches and 350 members, twenty-nine native helpers and over 4,000 under instruction in school; while the Madura Mission, at that time only fifteen years old, rejoiced in eleven churches and 250 members, in twenty-two native helpers and over 2,000 under school instruction—all indicating growth and enlargement with the promise of more to follow.

Add to this the work which had been undertaken in Western Asia, at Constantinople and Bebek, at Nicomedia and Adabazar, at Brousa and Smyrna, at Trebizond and Erzroom and Aintab, seven churches and 215 church members, with associated educational and publication work—when Elias Riggs and Cyrus Hamlin and Edwin E. Bliss, all still living, were young men—connecting in the survey the missions established in Northern Syria and among the Nestorians of Persia, represented at that meeting in Pittsfield, as those who were present will never forget, by David T. Stoddard. Take into thought, also, what at that time was the conspicuous work, remarkable in its results, among the Hawaiian Islands, the successful labors among the North American Indians, and the tentative movements in Southern China and in Africa, and it is evident that there was abundant reason for the enthusiasm of that meeting forty-two years ago, when, as it then seemed, the report of growth and enlargement was so stirring and the call immediately to enter within the wide-opening doors was so imperative.

1866.

Now come down seventeen years to 1866, when a second time Berkshire hearts and homes welcomed this Board to their generous hospitalities, and the figures of 1849 are marvelously changed.

The Zulu work has now so advanced as to be represented by ten churches and 300 church members, also by two native preachers. The work in India and Ceylon has moved forward so that the Marathi field reports twenty-three churches, with 631 church members; the Madura field, thirty-one churches with nearly 1,200 church members, and 1,100 under instruction in schools; and Ceylon has made a similar growth both in educational and church development. The movement in Western Asia has been even more marked in its enlargement, represented in Western and European Turkey by nineteen churches with 2,552 members and by over 1,150 under instruction; in Central Turkey by 1,100 church members and 2,000 in schools; in Eastern Turkey by fifty-three stations and out-stations, by eighty native laborers, by sixteen churches and 454 church members and by 1,564 under instruction in schools, all betokening a remarkable advance in every department of labor, shared also by the Northern Syria and Nestorian fields. The little seed at Foochow has become "the blade" as represented in three churches and forty-five church members, and fifteen under training for native work, while a new seed has been planted in Northern China. The Hawaiian Island work has struck out boldly 2,000 miles to the Gilbert and Marshall Islands and already reports 100 gathered into Christian churches, while the work among the North American Indians shows a corresponding advance.

Taking a survey of the field as a whole, as we contrast 1849 with 1866, we are not surprised that at the second meeting of the Board held at Pittsfield, far more than at the first, the emphatic words of the report were growth and enlargement.

1891.

And now that twenty-five more years have rolled on and we are greeted a third time by these Berkshire Hills and homes, the old words are repeated, but with a marvelous addition to their meaning.

We are still laboring among the Zulus, but the 300 church members have increased to nearly 1,200, and the two native assistants to over 130, having the entire Bible now translated for their use, while on either side, to the northeast and northwest, new and promising young missions greet us bearing the prophetic names of East Central and West Central Africa. On the Marathi and Tamil fields of India and Ceylon, the church membership has increased from 2,115 to 7,431, and the educational and evangelistic work has had a corresponding advance. The Western Asia field has changed its report of church membership from 2,100 to over 11,000, with nearly 20,000 under instruction in educational institutions. The mission in North China has opened to us a new world expanding in every direction, to which the new mission in Shansi has been added, placing under our care in connection with the growing work in Foochow and Hong Kong not less than 50,000,000 of souls.

During the same period the work in Papal lands has been laid upon us with all it signifies in the opportunities opened in Spain and Austria and Mexico, and the more marvelous work, rivaling anything perhaps which the world has ever known, in the rising Empire of New Japan.

Looking over the field as a whole since we last reported to our Berkshire constituency, omitting the Hawaiian Islands and the fields which have been transferred to other benevolent societies, we write in the place of 275 stations and out-stations, 1,287; in the place of 400 native helpers over six times that number, 2,648; instead of a church membership of 5,000 nearly eight times that number, 38,226; and instead of 10,000 under Christian instruction, nearly five times that number, 46,403. When we add to this statement that the most fruitful of these twenty-five years have been the last ten, and the most fruitful of the ten the last five, and the most fruitful of the five the last two, and that over the entire field there is a preparation for a far more expanded and rapid increase for the immediate years before us, it is plain that the significant fact which confronts us to-day, more wonderful than ever, is this fact of growth and enlargement. The serious inquiry is therefore forced upon us, What does this momentous fact mean as related to personal responsibility (1) to that of those who represent the work on missionary ground and (2) to ourselves here at home?

RESPONSIBILITY OF THE MISSIONARIES.

I. *As related to our missionaries on the field.* Let us look their side of the question squarely in the face and put ourselves in their place so far as we can, as they assemble at their annual meetings, giving thanks for the work of the year which has closed, and planning, so far as they may, for the year to come. Let us take for example the Western Turkey Mission. Here are eight great central stations, occupying such strategic points as Constantinople, Nicomedia, Smyrna, Brousa, Cesarea, Sivas, Marsovan, and Trebizond, gathering around them 108 out-stations under the care of seventy-five missionaries and assistant missionaries from this country, with whom are associated 281 native laborers, thirty-two of them pastors of the thirty-four churches under their care, containing more than 3,000 members, with a broad educational trust, a theological seminary, two colleges, twelve high schools, 141 common schools, bringing under their instruction over 6,100 pupils, with a large and important publication department, all these interests involving the annual outlay of at least \$85,000, to be carefully considered and planned for another year. This important adjustment for the year, though somewhat complicated, can be made systematically, wisely, and thoroughly, so far as the distribution of resources committed to their trust will allow.

The missionaries will apportion what is thus committed to them judiciously and fairly as related to each station and out-station, to each missionary and native helper, and to each department of work. This is comparatively an easy task for those who become skilled in such distribution, *provided* they have at command the necessary funds to appropriate. But the difficult part of the problem now appears. In response to prayer and faithful labor there has been advance at Constantinople calling for additional funds. Those who represent that particular station make it plain that a proper consideration of the special, immediate, imperative needs of their varied work requires at least \$25,000 more than has been allotted to them according to the reported plan of distribution.

The brethren from Smyrna respond that the growth, particularly connected with the permanent establishment of a boys' school and the proper working of their immense outlying district, five times larger than the State of Massachusetts, calls for at least the small sum of an additional \$5,000 for them. Cesarea comes in with a most stirring and wellnigh resistless appeal on the same basis for \$5,000 more. Marsovan follows, showing where twice that amount may well come in to increase the power of that important educational centre, while Nicomedia, Brousa, Sivas, and Trebizond are patiently waiting their turn.

It is no extreme statement to make that the thorough occupation and development of the Western Turkey field, sustaining and following up the present work in hand, call for an additional annual outlay of at least \$50,000. The faithful and laborious missionaries gathered in their annual session know this and feel to the quick what the want of it means. They make out their estimates for another year therefore under an oppressive burden. Indeed they live all the time under restrictions and contractions of the most painful kind; the openings in every direction calling most attractively and at the same time most piteously, and they utterly unable to respond. They are bowed down under this load more heavily than they can find words to express, and as yet they see no light in the future. This is the missionary's side of responsibility under the inspiring call of growth and enlargement.

Pass on to Central Turkey and you have the same story from Hadjin and Marash, from Adana and Aintab, from Oorfa and long-neglected Aleppo, and the great educational and evangelistic work they represent. So wonderfully have they been blessed by God of late, that if the blessing could only be followed up no one could tell the precious results which would follow. More impressively would the same tale be told in Eastern Turkey, as Erzroom and Harpoot, Bitlis and Van, Mardin and Mosul add their testimony, emphasizing the special demands of their 127 out-stations gathered about their five stations, with their 135 places for stated preaching, their 2,800 church members and 7,000 Sunday-school scholars, and 8,000 under Christian instruction and 300 native helpers. It makes one's heart ache to think of the noble missionary brethren and sisters who represent such a work as this being continually "cabined, cribbed, confined, bound in," because the wide-open doors which have been placed before them in response to earnest labor and prayer they are debarred from even entering on account of their financial straits.

And now if we move on to India and then to China and then to Japan we shall have spread before us the same attractive and the same sad picture — attractive because it is the picture of growth and enlargement more remarkable every year, attesting to the divine favor and promising more marvelous things in the future — sad because the faithful and true laborers sowing the seed, nurturing the plants, gathering the harvest, are absolutely oppressed with the sight of the broader fields which might be entered could they but have a little more of what has been entrusted to dwellers in Christian lands for the spread of the gospel among the less favored peoples of the earth.

One of them thus pours out his heart in a personal letter recently received:—

"While the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are newcomers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor, and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, 'Sir, we wish to become Christians'?

"To see a band here and there coming out of heathenism and not be able to instruct them and to hold them is about the hardest, most tantalizing, and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect.

"Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes."

This testimony we must multiply by a score in India, and by other scores in China and Japan and Africa as well as Turkey. Instead of "fifty souls" allowed to drift away we must write five hundred, possibly five thousand — the result of what the Prudential Committee nearly forty years ago in one of their papers, presented by Dr. Anderson, termed none too strongly, "doing violence to the feelings of the missionaries, . . . deeply grieved at the amount of good thus annually sacrificed" — and again, as "the wasteful policy of keeping missions on an inadequate allowance." Alas, that it should be a waste of what is a thousandfold more precious than silver or gold!

If \$50,000 additional to what is now entrusted annually to our missionary brethren in Western Turkey might be wisely distributed, in order to meet in some measure the immediate opportunities of the hour, and \$50,000 more in Central and Eastern Turkey, surely a similar amount might be as wisely entrusted to the faithful men and women who are proclaiming the true "Light of Asia" and "of the world" in India; and a similar amount for the waiting millions of China and Japan, of Africa and the Pacific Islands, of Mexico and Austria and Spain — certainly in all not less than \$300,000.

Such is the responsibility resulting from missionary growth and enlargement as it appears to the eyes of our five hundred missionaries and assistant missionaries as they assemble at their annual meetings, praising God for the ingathering of so many precious souls during the year, and bowed down with the clear and overwhelming conviction that this number might have been doubled or trebled, had they been but able to multiply their influence by entering the favorable doors of opportunity open on every side.

RESPONSIBILITY OF THE CHURCHES AT HOME.

II. *What now shall be said of the responsibility resulting from the same source as it rests upon ourselves, the representatives of the ministry and the churches at home?* Is there any reason that we should bow down and share in the burden thus laid upon our messengers abroad? To put the question in another form, Are we doing our utmost to furnish the needed resources for this large and enlarging work, specially committed to us in Turkey, India, China, Japan, and the several other promising fields "white for the harvest"? We do not forget of course the immense trust committed

to us in our own land. These home churches must be sustained and multiplied, and every department of home missionary work must be efficiently prosecuted, more and more so from year to year. There must be also a wise proportionate distribution of the resources committed to our hands, that as stewards we may be "found faithful." Nor must we fail to give thanks for the generous increase of gifts from many self-denying givers during a period of years and from year to year, more marked during recent years than in any period of our history. All this is hopeful, indicating a growing interest in the missionary work abroad. Nevertheless, the two questions return (1) Are we doing our utmost? and (2) Is the distribution at home and abroad in any way disproportionate?

Let a few figures taken from our last Congregational Year-Book reply. Forty-eight hundred and seventeen churches are reported, with a church membership of 506,832, a Sunday-school membership of 613,810. The reported contributions for the preceding year for "Home Expenditures" in round numbers were \$6,100,000 (\$6,091,221), and for the several departments of home benevolence \$1,900,000 (\$1,920,428), a total of \$8,000,000 (\$8,011,649). The reported contributions from the same sources for Foreign Missions were \$350,000. Suppose we add the generous sum of \$150,000, to represent possible unreported contributions, and thus call the contributions to Foreign Missions \$500,000; we have then a total from benevolent contributions, excluding legacies, of \$2,400,000; that is, \$80 out of every \$100 is for work at home, \$20 for work abroad. Bringing in, however, the entire Home Expenditures, which is a proper thing to do, we have an aggregate of \$8,500,000. On this basis, \$94 out of every \$100 is devoted to the support of Christian institutions and Christian benevolence at home, and \$6 for the corresponding work abroad. We ask, Is this a fair proportion? We repeat the question, Is this a fair proportion, particularly when we remember the perishing need of the unevangelized nations—not less than 120,000,000 of their population being specially committed to our trust—as contrasted with the super-abounding opportunities of this Christian land, where one person in every six hundred of its 63,000,000 is an evangelical minister, and one in every five is a professed disciple of the Lord Jesus Christ? Is six dollars out of a hundred, ninety-four being retained for work at home, is twenty dollars out of a hundred, eighty being retained for benevolent work at home, a fair proportion? The \$1,900,000 for benevolent work at home we not only would not lessen, we would rather increase to \$3,000,000 and then we would put over against it another \$3,000,000 for the immense work abroad. These two united \$6,000,000 would bring up the benevolent side within a \$100,000 of the regular Home Expenditures. And this perhaps, as related to our present standard of Christian consecration, might be regarded as a tolerably fair proportion. It is certainly a good "working hypothesis," and may become, not long hence, a blessed reality, if we deliberately plan that our Home Expenditures, be they \$6,000,000 or \$10,000,000, shall always be matched by an equal sum for Christian benevolence, and that our Christian benevolence shall be divided one half for the six or more departments of the home work, and one half for the similar six or more departments of the work abroad. Is there anything extravagant in such a proposition as this for the practical consideration of the more than 500,000 members of our nearly 5,000 Congregational churches? What are \$3,000,000 among 500,000 members of the Church of Christ? An average of six dollars a year, or fifty cents a month. The small average of one dollar a month will furnish both the \$3,000,000 for work at home and the \$3,000,000 for work abroad. Why should we not undertake it with good hope of success?

SUGGESTIONS.

May there not be among the 500,000 church members ten persons who have been so blessed of God as his stewards that they could present an annual thank-offering of

\$10,000 each? May there not be twice that number who could give \$5,000 each and ten times the number who could give \$2,500 each? Not improbably there may be a thousand to whom the Lord annually entrusts \$1,000 each for this very purpose, and twice that number to whom he entrusts at least half that sum. From those to whom he has entrusted less, less of course will be required, while to every one he affords the blessed privilege of giving according as he has been prospered. It ought to be an easy and natural thing, and it would certainly be appropriate, if each of the more than 30,000 persons, who united with our Congregational churches on confession of their faith during the year last reported, should present a generous memorial gift, which should cost them something of self-sacrifice, as a thank-offering that God had bestowed upon them the riches of his grace and had put it into their hearts to send the same, so far as they could do it, to those who were dwelling in the region and shadow of death and had never known his name. How sacred and precious would be such a gift as this, which might be expected, were the suggestion to become practical, to bring into the treasury surely not less than \$100,000!

Should it become the Christian habit (and why should it not?) that special memorial offerings during the year should take this missionary form, we might look annually for several hundred thousands of dollars from this source, which would be received, and, we cannot doubt, would be recognized by God, as of peculiar, intrinsic value in addition to the fruitful results, which would follow from their bestowal, in the winning of multitudes to Christ who otherwise would never know him. Even if there be a thousand out of our more than 4,800 churches from which not more than an average of one dollar a year could be expected, being as yet so feeble that they are struggling, even with the help afforded by others, for their own existence, this one dollar so given would mean more for the church and the givers, as well as in the eye of Him who sits over against the treasury, than ten times that amount given without self-sacrifice. Moreover, the one consecrated dollar would soon become ten times that amount, and after no great interval would be multiplied again by ten.. Nothing grows and enlarges like the grace of generous giving when it becomes far-seeing and intelligent and is recognized as a part of the personal, private, permanent life in Christ. Then the "little" sometimes means more than the "much," as men use these words, and the "much" appears to the eye of the giver himself exceedingly minute as contrasted with the "unsearchable riches" of which he is himself the recipient.

Let us but accept our personal responsibility for the continued growth and enlargement from year to year of our missionary trust for the world, determining that to the utmost of our ability it shall be cheerfully and gratefully met, and the treasures of all our benevolent societies will be full to overflowing, our financial problems will be forever settled, and we shall have but one thing to do—to move forward all along the line and within every opening door as the Lord himself leads the way. When that hour arrives, the day of final victory will not be far in the future. Assembled once more upon these Berkshire Heights, to be always associated with the little company who knelt by the haystack in Williamstown eighty-four years ago, and thinking of the wide-spreading tree which has already developed from that little seed and which is eventually to gather the nations beneath its refreshing shadow, we hail the dawn of that long-expected, coming day.

THE CRY OF THE PAGAN WORLD.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A paper from the Prudential Committee, presented at the Annual Meeting of the American Board at Pittsfield, October 14, 1891.*]

A GREAT movement demands a great and constant motive for its inception and for its continued support. And it is needful often to recur to the principles which give it force, and again and again to draw strength and zeal for new endeavors from the selfsame fountains whence the movement sprang at first. In the late war for the Union, there was but one deep, unfailing spring whence the defence of the country took its origin and drew its steadily rising strength. The nation was in danger, and her sons rallied at her call and poured out treasure and blood without stint in her defence. Other sentiments entered into the contest and worked with varying power; but the love of country, devotion to the nation and all for which she stood, was the constant, overmastering force through all variations of fortune from first to last. It was this which brought the nation to its feet when the guns were opened on Fort Sumter. It was this which gathered fresh armies and new supplies through four long years of wasting war, till the nation seemed exhausted. And it was the cessation of this force, when at Appomattox the rebellion collapsed, that at once disbanded the armies and diverted the nation's treasure to other ends.

The foreign missionary movement of this age is subject to the same law. The motives from which it first arose have been its strength in all succeeding years, and must always remain the most powerful forces in its support. Many things have changed during these hundred years; the heathen world is better known, its lands have been traversed and mapped; its population is more accurately estimated; its language, customs, and religions have been studied and described; missionary work has passed beyond the experimental stage, and all things stand out in bolder relief and with broader horizons. But the one main spring to Christian labor in behalf of the lost nations, a sense of the guilt and danger and moral ruin that encompass them and of Christ's plain command to all his people to preach the gospel to them as speedily as possible, remains unchanged through all the years.

I. Nothing that is not instinct with the life and motives of the gospel can either fully comprehend the work of missions or effectively promote it.

i. Plato was a man of wide intelligence and capacious thought; and the world of ignorance and sin lay all around him and pressed itself upon his attention. To some extent he knew and felt its imperfections and its needs, but his thoughts and strength were given to philosophy, and to the spiritual death and darkness that brooded like a pall upon the nations he gave small heed and brought no relief. Paul dwelt in the same world, with an intellect no more awake and no more acute; and yet he saw and felt the sin of the world, its hopelessness and ruin, and spent his long, laborious life in one sustained effort to spread the light of Christ, and passed philosophy and learning and fame all by that he might win to faith and righteousness Gentiles and Jews, Greeks and barbarians, bond and free, every living soul his voice or influence could reach. No one can fail to mark the prodigious contrast; and no one can hesitate in assigning the cause. To Plato the world was an interesting object of study; to Paul it was a scene of spiritual struggle filled with souls sunk in darkness and sin to whom he was to proclaim the name of the divine Redeemer. Plato in the *Republic* conceived an ideal world with many an inspiring feature; but he never seriously strove to realize it in Athens or anywhere in the world about him. Paul had felt the power and seen the glory of the risen Redeemer, and from that day he set himself with all his splendid powers to build the kingdom of the redeemed in Antioch, in Galatia, in Corinth, in Athens, and in every place that he could reach.

2. The story of William Carey's enlistment in foreign missions a century since is fascinating and instructive. His attention seems to have been drawn by his geographical study to the subject of evangelizing the heathen world. He was curious to learn about the various tribes and nations that peopled the world, to trace their abodes, to note their characteristics and habits of life, to ascertain their religious and political institutions. The number of the unevangelized nations, the great extent of the earth's surface occupied by them, the millions upon millions comprised in their population deeply impressed him; and the dark and hopeless condition of these nations without the knowledge of God weighed more and more heavily upon his heart. The device he used to keep these facts constantly before his mind was novel and effective. Making a rude chart out of large sheets of paper fastened together, he placed thereon the names of the nations of which he had learned, set in their numbers and their leading traits; and kept this chart hanging before the bench at which he wrought. Thus daily rehearsing these facts to himself and to others who came in, adding new facts as they were learned, penetrating more and more profoundly the meaning of these facts, the conception of a dark and ruined world rose upon his thoughts with distinctness and overwhelming power, and a great purpose grew in his soul to preach to these lost nations and to arouse his age to assist in the work. And the result was marvelous; the fire in Carey's heart spread and kindled till by degrees England and America and Germany and all Protestant Christendom began to awake.*

3. Were the story of Mills and Judson and their associates and the origin of the American Board to be told, the main outlines would be the same, the impelling motives and the constraining facts identical. The darkness and spiritual desolation, the danger and despair of the pagan world rose up to the view of these men and kindled a deathless purpose to bear the message of the gospel to them and to summon the churches to aid in the task. The records of those brave days leave no room for question as to the thoughts and aims with which this mighty work began.

That most striking event in recent missionary annals, the Student Volunteer Movement, originating but five years since and already reporting more young people pledged to foreign missionary service from the Colleges and Seminaries of the United States and Canada alone than the total number of men and women from all Protestant Christendom now on the foreign field — this is also the response of Christian hearts to the needs of a perishing world.

II. Paganism is the same dark and appalling fact to-day as it was when it roused Paul to his prodigious and incessant toil, and kindled Carey's missionary purpose and called out the energies of the modern Christian world.

1. It still overspreads the two great continents of Asia and Africa, and occupies the larger part of Australasia and South America and fills great spaces in North America. In all these regions particular districts are touched with Christian light, evangelical churches and schools and the enlightened communities immediately around them attest the progress and power of missionary work and awaken the brightest hopes for the future; but the *area* of paganism is substantially as great as in Carey's day. The *number* involved in heathenism is undoubtedly greater than at the close of the last century, as the total population of the globe has also increased during the same period. Carey, rudely approximating the facts he could not exactly ascertain, reckoned the total number of the world's inhabitants as 731,000,000, 420,000,000 of whom were in pagan darkness. To-day the world's population is reckoned as 1,450,000,000, of whom 850,000,000 are properly counted as pagans, not including Moslems. Carey's figures were unquestionably below the facts in his age; and yet it is clear that the pagan population to-day is materially greater than it was a hundred years ago. While the increase of the nominally Christian nations has more than kept pace with that of the

total population, and there is no occasion for the fear that Christianity is going backward, this steady and tremendous increase in the numbers of those who still sit in pagan darkness is a startling reminder of our great Christian duty and its continued urgency.

2. The character and tendencies of paganism are all unchanged and unrelieved. If we would exchange illusions for facts, theories and hasty generalizations for careful study and accurate definition, and would take time and pains enough fairly to measure the dimensions and to realize the nature and effects of the paganism of our own day, nothing more would be needed to show that it is the one supreme, spiritual desolation of our times, enough to call out the sacrifice of Calvary, enough to move all Christian souls to tireless labors to relieve its dread and boundless gloom.

Paganism filled the earth when our Saviour came, its sway even then was worldwide and hoary with years. It has always ruled the majority of the human race. We may find inspired descriptions of its character and deeds in the history and prophecy of the Old Testament Scriptures; its nature and lineage are sketched again and again in the pages of the New Testament. Paul was a Roman citizen, as well as a Jew, and he both knew and valued the culture of the Roman world. He, if any man, could speak the truth regarding the pagan world of his day. And what a view does he give of it in the first chapter of his letter to the Christians at Rome! On what precipices do we stand, as we read; into what abysses of depravity and guilt do we cast an affrighted look; what horror of great darkness and unnatural crimes arises and holds the soul in terror as the dread recital proceeds! "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." What a picture is this! And it is no cynic or misanthrope that draws it; it is one whose supreme effort is to rescue men from these awful chains, from this living death, of one who would gladly die to save these men. Nay, it is the sketch of one whose pen is guided by infinite wisdom and is restrained by infinite love.

But if Paul's testimony is questioned, turn to the Latin authors of the century to which Paul belonged: scan the pages of Juvenal and Tacitus, and be convinced. It is the same world which Paul describes that we find in them; the cultured Roman world, the heir of all past ages, abounding in wealth, in power, in worldly culture, but depraved in taste, corrupted in sentiment, full of moral loathsomeness and cruelty and death. Friendship and love, faith and mutual devotion, honor and worship, the very bread by which we live, not only have failed but are laughed at in hideous mockery. These secular writers fill out in horrible detail the revolting picture which Paul with such chaste and restrained hand draws in powerful outline. Read Uhlhorn's "Conflict of Christianity with Heathenism," turn the pages of Fisher's "Beginnings of Christianity," and find fresh confirmation of the most appalling facts.

We know in some measure the spirit and deeds of the pagan hordes which came down upon the Roman world and dwelt in its stead. The annals of Franks and Burgundians and Lombards, of English and Saxons and Danes, reveal tribes in the fulness of physical vigor, but without self-control, running riot on the earth, blood-thirsty, reckless, tamed and refined only where the gospel comes and displaces the coarse and godless paganism by a living and inspiring faith.

Consider what Carey and Judson, Morrison and Moffat and Williams, the missionary pioneers in India and Burma, in China and Africa and the Pacific Islands,

found and reported among the peoples to whom they were sent. What superstitions, what darkness, what corruptions, what cruelties, what falsehoods, what vileness of speech and thought, what nameless abominations meet their eye, arrest their thought, force themselves upon their attention, resist their advances, oppose their labors, and disappoint their hopes! What unutterable sadness and despair appeal to their sympathies and arouse their zeal! Missionary letters in countless form, from every pagan land beneath the sun, for a hundred years have told the selfsame story, the degradation, the spiritual bondage, the moral ruin, the wretchedness and dark despair of the nations and peoples that know not God. And it is the facts that compel the tale. Nothing is set down in malice, nothing is distorted or magnified by prejudice, or to serve some partisan end. The witnesses all agree, and those whose experience and observation are widest and whose judgment is most unbiased are precisely those whose testimony is most clear to the moral chaos and hopeless sorrow of paganism. Again and again do they dwell upon the stifling atmosphere of pagan lands, the benumbing influence of paganism, which almost overpowers their faith and quenches their spiritual life. Read Stanley's "Darkest Africa," and follow him and his thinning column day by day through the depths of the forest, amid the swarming tribes that thronged his path; and imagine the life of those people; and count them by the million; and think what paganism is in Central Africa.

3. The knowledge of God has wellnigh vanished, his love and worship are all unknown. The inspiration and power of the thought and worship of God, to enlarge the mind, to raise the ideals of life and manhood, to develop in the soul that image of God which is the crowning glory of man, are either wholly wanting or work with but feeble and obstructed force. Passion usurps the throne which conscience was meant to hold; duty fails to sway the soul or shape the life; the natural hunger of the soul for God and his love and grace is unappeased. The coarser sentiments rise to supremacy; cruelty and selfishness and passion work havoc in society; woman loses her divinely appointed place and sinks into a degraded, helpless life, full of sorrow and dark despair; childhood is blighted, and its fair young hopes are quenched before they raise their head or gain a hold.

4. Take from us in Christian lands all that the gospel is and has wrought in the world to which we belong, and all that we inherit from the past Christian generations, and leave us thus benighted and fettered, from birth through life's full round to death, in the midst of millions as weak and helpless as we; take away the Bible and all its glorious and comforting truths, and all the light that centuries of use have reflected thence upon the world; let all Christian worship cease, all Christian literature be withdrawn, all Christian sentiments cease to exist, and our life and institutions and surroundings draw their character from a world thus robbed of the knowledge of God; and we can begin to realize in some degree what heathenism is—the dark and blighting curse that rests to-day on the great majority of our fellow-creatures. This is no fancy sketch, but a terrible reality, the half of whose meaning no words can express, no thoughts conceive. They of whom we speak are found in China, in Japan, in India, in Africa, in these bright days of learning and liberty and civilization which fill our hearts with such hopes, breathing the same air, looking up to the same skies, full of the same longings and hopes and aspirations, created in the same divine image and moving on to the same great eternity which awaits us all; these millions upon millions, more in number than would fill the mighty census of this land a dozen times in succession, and all "having no hope, and without God in the world." The Christian world has lately heard and been startled by "the bitter cry of London," and the same pitiful cry of wretchedness and wrong and poverty, of sin and despair, which rises from every great city in all Christian lands. And it is well. The sentiment of pity, the impulse to give relief has not been one whit too quick or strong.

But when the utmost has been said there remains one story whose sadness far out-measures this; there is a darkness in the great cities of India and China to which darkest London is as the light of day. In London thousands of pulpits constantly proclaim the truth and grace of God; hundreds of thousands of Christian men and women daily labor and pray that the gloom may be smitten with the light of heaven; a great Christian nation encompasses the darkness and makes its air vibrant with words of cheer and sends beneath its depths the pulsations of Christian life. In Peking and Calcutta every downward tendency is as active as in London, and works on unrestrained by any appreciable Christian influence, unrelieved by the swelling tide of Christian life that sets in from every side and with rising power upon London's woes.

5. There is a growing tendency in our day to overlook the darker phase of heathenism and to dwell principally upon secondary and more transient features. We know the nations of the earth better than our fathers did; commerce, frequent intercourse, political relations, the study of language, art, customs, institutions, and religions have made us familiar with them in many aspects, and insensibly have hidden their moral ruin from our view, or at least have softened our sense of it. In thinking of the more civilized pagan peoples, the Hindus, Chinese, and Japanese, we are inclined to forget their paganism and spiritual ruin and to deem them interesting objects of study rather than lost souls, striking and picturesque specimens of a life widely contrasted with our own, rather than the victims of despair, in bondage to sense and to sin. It seems an affront to speak of them as heathen; their acumen, their superficial politeness and courtesy are so much praised that the impression is sometimes left that we have really more to learn from them than they from us. And this view fortifies itself by claiming to be broader and more liberal than that which keeps the eye primarily on the moral darkness and spiritual death in which these nations are involved. And the age is too easily impressed with this opinion and too readily forgets that, however many facts of interest may be found among these people, to the eye of heaven they are full of the weakness and blindness, the folly and death of sin, and that the divine Lord we preach is the only name under heaven given among men whereby they can be saved.

But the real facts are not changed. The Christians of the first centuries were often inferior to the Romans among whom they dwelt in point of culture and learning and refinement; but they had a treasure which to the proud Roman was all unknown, and they boldly spake their message and their words prevailed. These very people, whose politeness is so much admired, whose taste is praised, whose political development is so eagerly observed — the speculative Hindu, the astute Chinese, the versatile Japanese, — these are all involved in the darkness and despair of the pagan world; they are as remote from Christ and his kingdom as were our forefathers in England, or as the tribes whom Stanley brought to light for a moment in Central Africa. There is not one ray of hope for them in this life or the life to come unless they are born again and re-created in the image of Christ Jesus. They are the victims of false religions, of corrupt morals, and often of gross personal vices. This is not the view of a narrow mind or an illiberal spirit, of those who fail in love for these peoples and are out of sympathy with the great forces of the age. It is the view which the living and gracious God of all flesh has taught us in his holy Word; it is the only view which they can take who stand by the cross of Calvary, or who take in all the momentous facts which bear on human life and destiny. The main facts that aroused Carey, and by which he and his age were set on fire, stand before our eyes to-day. These people as a whole are sinners, in bondage to evil, corrupt in heart and life and thought, incapable of delivering themselves, and soon to pass beyond all human help if the gospel be not preached to them, and preached at once.

The vision at Troas reveals the sad and burdened heart of humanity in every land, in every age. Its cry goes up from all the earth — an exceeding bitter cry. "Who

will deliver us from the body of this death?" The power and curse of sin are on the nations; the civilized feel their weight as truly as the darkest and most degraded. From Africa's teeming tribes, from India's perishing multitudes, from China's mighty millions, from Japan's throbbing life, from every soul among the thousand million that know not God, the cry of despair, the inarticulate call for help, goes up. To the startled ear of the Christian world, in earth's thousand tongues, the pagan world cries out: "Come over and help us!"

III. There is but one sufficient answer to that cry. The gospel is the only cure for paganism and all its ills.

1. It is a plain and unquestionable fact of history that paganism has never in any land or in any age retired before any other force than that of the gospel of God. Commerce, the arts, education, machinery, legislation; to these and kindred forces it is given to work great and striking results; in many ways they conspire to aid and to hasten the development of men and nations. But no one of them alone, nor all of them combined, has ever been able to break the power of sin in the human heart or to set a nation, or a single soul, in the ways of righteousness and peace. Civilization arose and flourished in ancient days in Egypt, and passed to Greece, and became the inheritance of Rome; and in all these nations it yielded results which are the model and despair of all coming time. But through all those splendid days paganism remained untouched along the banks of the Nile, around the shores of the *Ægean*, through all the vast extent of the Roman world.

2. The power of these human forces is no greater to-day. The great peoples of the Orient have their civilization, their art, their literature, their political systems; but they are pagans still, in spiritual darkness, and in desperate need. The nations of the West have different customs, a new type of civilization, better and richer as we fully believe. But if that were all we had to bring to the pagan nations our mission would be fruitless and our efforts vain. Happily we wield still the power which the apostles and martyrs and saints employed amid the cultured and scornful heathenism of the old Roman world, and which in their hands, against tremendous odds, in the face of ridicule, contempt, fanatic violence, the wild beast, the sword, the stake and the whole force of heathenism wielded by imperial power, made its bloody path to glorious victory. That power was the gospel of God's dear Son, and the faith and courage which it inspires. In countless hearts, among rich and poor, in old and young, in every province and city of the Empire, this divine grace took effect, and broke the fetters and banished the guilt of sin, brought back the darkened soul to God, and awoke a love and devotion to the world's Redeemer which naught could destroy, a courage and patience that no earthly power could daunt. It moved forth upon the rude, uncultured tribes of the north that dispossessed the Romans and planted the states of modern Europe; it cast down Woden and Thor and Freya, as before it had put Jupiter and Mars and Venus to flight, and planted deep in the hearts of these peoples the name and fear and grace of the living God.

3. That power is all unwasted to-day; and it is precisely adapted to the work which we attempt. The Christian missionary goes forth into the midst of nations of great antiquity, of elaborate institutions, of abundant literature and a wilderness of false religions, like the Roman world that surrounded the gospel at its birth. He also goes to the rude tribes of Africa, the simple peoples of the Southern Sea, not unlike the northern tribes that overwhelmed the Roman world. And the message he brings, wherever he stands, is the knowledge of God in the face of Jesus Christ, the love that stooped from heaven to cleanse the sin and chase the sorrow, and lift the burdens and silence the bitter cry of the lost world. China has no sorrow that his message cannot cure, India has no problem it cannot solve, Japan no question it cannot answer, Africa no darkness it cannot dispel. He who has given it, and who is its centre and life,

stands amid the generations and cries, as of old: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And this is the one supreme gift we bear with us for the cleansing of the world.

The cry of the pagan world for help and salvation has resounded in every generation since history began, and in every generation it has voiced the supreme spiritual desolation of the age. A century of Christian work, in answer to that cry, has planted many a centre of light, and has made hopeful inroads upon these regions of darkness and death and is steadily reaching out to wider fields and larger results. And yet that cry ascends, a pleading, pathetic cry, restless in its very helplessness; no other earthly cry voices so vast, so utter, and so urgent need. No Christian heart can refuse to hear it; and no Christian heart can hear it and refrain from prayer and pity and earnest toil. This sad and weary world, in all its continents, with all its nations, with all its mighty hopes and fears, is the very world which our divine Redeemer came to seek and save. If we love him, we share his yearning love for this pagan world. If we follow him, we shall go in person, or by our gifts, to every land and city and home, whither his gracious feet are moving, with him to plead and pray and win to life. And when every one whom Christ has redeemed hears that cry and answers with all his heart, the day of deliverance will dawn on every continent and island, on every nation and tribe of earth's sons, and the long night and sorrow of the ages at last will flee away.

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1891.

EXPENDITURES.

	<i>Cost of Missions.</i>
Mission to West Central Africa	\$18,435.21
Mission to East Central Africa	12,974.06
Zulu Mission	28,536.36
Mission to European Turkey	33,757.06
Mission to Western Turkey	116,058.64
Mission to Central Turkey	29,518.38
Mission to Eastern Turkey	51,384.95
Marathi Mission	59,395.31
Madura Mission	67,347.62
Ceylon Mission	14,419.68
Foochow Mission	23,786.13
Hong Kong Mission	1,758.72
North China Mission	59,669.66
Shansi Mission	18,456.19
Mission to Japan	120,654.54
Northern Japan Mission	25,809.71
Sandwich Islands (including grants to former missionaries)	8,425.77
Micronesia Mission	24,216.63
Mission to Western Mexico	8,693.28
Mission to Northern Mexico	20,350.10
Mission to Spain	14,199.40
Mission to Austria	9,591.40 \$767,438.80

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$21,085.99
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$14,579.40
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Less amount received from subscribers	\$7,647.18
and for advertisements	2,314.50
	<u>2,314.50</u>
	\$4,617.72
All other publications	2,324.09
	<u>2,324.09</u>
	\$6,941.81
Less amount received for "Mission Stories" (\$130.93), etc. (\$1.51)	<u>132.44</u>
	\$6,809.37

Cost of Administration.

Department of Correspondence	\$13,410.35
Treasurer's Department	7,092.66
New York City	1,987.40
Miscellaneous Items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates)	<u>6,223.97</u>
	\$28,714.38
Balance on hand August 31, 1891	<u>764.05</u>
Total	\$824,812.59

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$484,463.78
Legacies, as acknowledged in the <i>Missionary Herald</i>	206,458.41
From the Legacy of Asa Otis	80,907.85
From the Legacy of Samuel W. Swett	42,000.00
Interest on General Permanent Fund	10,495.46
	<u>\$824,325.50</u>
Balance on hand September 1, 1890	487.09
	<u>\$824,812.59</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1890,

at par	\$124,873.00
Appraised value of same	\$157,593.50
Received for Premiums on Sales	22,255.75
Received for Dividends and Interest	<u>13,359.06</u> \$160,487.81

Expended for new missions as follows:—

West Central Africa Mission	\$16,259.48
East Central Africa Mission	11,614.00
Hong Kong Mission	1,336.97
Shansi Mission	17,413.26
Northern Japan Mission	18,444.91
Mission to Northern Mexico	<u>15,839.23</u> \$80,907.85

Balance August 31, 1891 \$79,579.96

Appraised value of securities now held \$106,832.50

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1890	\$45,416.19
Received from the Executors during the year	3,750.00
Received for Dividends and Interest	<u>1,797.06</u> \$50,963.25

Expended during the year ending August 31, 1891, and included in the foregoing statement of "Cost of the Missions," as follows:—

For the Western Turkey Mission	\$2,012.00
For the Central Turkey Mission	1,958.00
For the Eastern Turkey Mission	469.74
For the Marathi Mission	416.81
For the Foochow Mission	3,000.00
For the North China Mission	15,723.45
For the Japan Mission	18,120.00
For the Micronesia Mission	300.00
	<u>\$42,000.00</u>
Balance of Legacy, August 31, 1891	<u>\$8,963.25</u>

"MORNING STAR" (FUND FOR REPAIRS).

RECEIPTS.

The balance of this Fund, September 1, 1890, was	\$4,119.40
Received from sale of pictures of the vessel	2.00
Income from investments	405.00
Amount held as a fund for repairs and invested	<u>\$4,526.40</u>

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

This Fund amounts as last year to	<u>\$215,492.42</u>
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PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was	<u>3,514.68</u>

WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	<u>\$35,000.00</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund, from Hon. J. N. Harris, New London, Conn., is held in trust for support of the school at Kyōto, Japan	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund, collected by Rev. G. F. Herrick, D.D., amounts to	<u>\$16,819.28</u>
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HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	<u>\$5,000.00</u>
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MISSION SCHOLARSHIPS.

This Fund amounts as last year to	<u>\$4,745.63</u>
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C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	<u>\$3,000.00</u>
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EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to	<u>\$2,500.00</u>
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund, collected by Mrs. Schneider in memory of her husband and to give aid to needy students in Central Turkey, amounts to	<u>\$1,977.00</u>
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LANGDON S. WARD, *Treasurer.*

Letters from the Missions.

Zulu Mission.

THE ANNUAL NATIVE MEETING.

FROM a private letter of Rev. Mr. Ransom we make an extract referring to the Assembly of native Christians, held at Amanzimtote, which serves in some sort as a home missionary meeting for the Zulus of Natal. Mr. Ransom was a delegate to this Assembly from our Zulu Mission. The meeting opened on a Wednesday evening and closed on Sunday. Great preparations had been made for the entertainment of the large company, which began to arrive on Wednesday. Mr. Ransom says:—

“From nearly all directions there was a rumble of wheels as the long freight-wagons loaded with passengers came into sight—six, seven, eight, or nine yoke of oxen to a wagon. Some came on foot and many on horseback. They came from Mapumulo, perhaps fifty miles north of Durban, and from Umzumbe seventy miles south, from Umvoti, Esidumbini, Inanda, and all the coast stations, and from the Polela and other inland districts.

“The general order of the day was this: a meeting soon after sunrise, with two or three prayers, singing, and a sermon; the second service about eleven o'clock of a similar character; and the third service about 6.30 P.M. The sermons were *very* good for the most part. One morning we had a blind preacher who gave out the number of the hymns and read them, or rather recited them, all the way through. There are a good many white men who might brighten their memories by a little period of blindness. Amos, a Wesleyan Zulu, preached a capital sermon from the text, ‘Bring forth the best robe.’ Some of the points he made were: the *need* of the robe; its pricelessness; the poor may possess it as well as the rich; and last, how to obtain the robe. Saturday morning a Presbyterian Zulu gave an excellent, keen sermon from the text, Numbers 21: 4, 5. As the Israelites

longed for Egypt so some of the Zulus long for the good old times when they could follow their lusts, drink native beer, etc. On Sunday morning, Simeone preached from this text, ‘Remember Lot's wife.’ Bennie, of Umvoti, preached from that text in Proverbs, ‘As cold water to a thirsty soul so is good news from a far country.’ His illustrations were apt and forcible, and he made a beautiful allusion to the debt owed the missionaries who brought the good news over the sea. He read part of Luke ii, and dwelt on the wonderful news Christ brought into the world; referred to his own experience, his careless youth, ‘cracking a whip’ and ‘stoning birds,’ till the good news reached his heart and made him so happy.

“The chapel did not begin to hold the people. Overflow meetings were held in the schoolhouse and under the trees in Mrs. Ireland's yard. We went to one in the schoolhouse. Matikane preached from the text, ‘Seek ye the Lord while he may be found.’ Matikane is a splendid specimen of a Zulu, who bears many scars of assegai wounds given him by Dingaan's soldiers. We were at an overflow meeting under the trees when Maziana appealed earnestly to the people, and, I trust, led a few to make a definite stand for Christ. There must have been 200 at this meeting. We counted over fifty heathen. It seemed as if Maziana were well fitted to help them, for he was a heathen polygamist, wearing the head-ring, a fellow-*induna* with Matikane. But how the grace of God has been manifested in this man !”

THE KEYNOTE AND WHAT FOLLOWED.

“The very first meeting helped give the key. Matubane, an old man, opened the meeting, commenting on the text, ‘Blessed are the poor in spirit,’ and ‘They who hunger and thirst after righteousness.’ The first song was in English, ‘Joy to the world, the Lord is come!’ Mr. Kilbon, in Mr. Christie's absence, welcomed the

people to Amanzimtote. Goduka, the induna, or headman, followed in the line of the leader, but gave a special exhortation to the young people to be prompt at the meetings and to behave decorously. I was so glad to meet Tungwana, the blind preacher of Umvoti, of whom I read in America, and who is really a remarkable character. He is now going about by the aid of an attendant and doing a great amount of practical religious work. Friday evening Mr. Bates presented the needs of the school in a very practical way, and also brought the claims of Mashonaland to the attention of the people, with an earnest call for help (men and money). I told something about the 'Volunteer' movement in America, and as a step in this direction I presented the Christian Endeavor pledge: 'Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do, and that throughout my whole life I will endeavor to lead a Christian life.' Now the young people seem very averse to taking any such pledge, and indeed loth to take any stand for Christ. So you can imagine my joy when two or three rose in the packed chapel to confess Christ, and when one, a solid, neatly dressed youth from Umtwallume, came forward and signed the pledge. Sunday morning I had a chance again to call for some decided step, and again there was a response. I believe many at home, especially in the Christian Endeavor, were praying for this very meeting. Two young fellows came and signed, fellows from a heathen community, and they said they were so happy to sign, or rather make their mark, for they could not write. A fourth signed who was very anxious to do so, though he had confessed Christ once before."

Mr. Ransom gives other interesting incidents connected with this Assembly and of certain others who assented to the pledge presented to them. Addresses were made by Mr. Pixley and Dr. Nembula. The communion service was especially delightful, and Mr. Ransom was greatly cheered by what he saw of the Zulus in their Christian Assembly.

Western Turkey Mission.

AMONG THE GREEKS.

DR. HERRICK, of Marsovan, reports a tour of thirty-three days, during which he visited the regions at the eastward, including Ordo and Chambahsi. He spent several days at Kapoo Kaya, with the pastor of a wide parish extending twenty-five miles. The pastor and the missionary had between them one barefooted colt to ride, and the people would not certainly think of their coming with much pomp. Of Ordo, Dr. Herrick says:—

"I saw the walls of the new Evangelical Greek church and school building, up one story. It is of stone, and will be a very suitable, nice thing. It was a long hard day's ride, from sunrise till after sunset, to Chambahsi, over a rough, steep road. Brother Parmelee met me, and half a dozen others with him, two and one-half hours out, and this lightened the weariness of the closing day. On the heights the hills are literally 'clothed with flocks,' and both in going and returning I passed through magnificent forests of beech ten miles in breadth. I was much struck, on the way up, with observing that not only the people of the cities spend the summer in the mountains, but those of the villages below do the same. The latter do not go so far up, but they take everything except their fields and houses, make little huts of stakes, withes, and brakes, covered with thin, long shingles, pay twenty cents for pasture rent and twelve cents for the shingles, and this is all the money expense there is. I am afraid you did n't get your summer outing with your family for thirty-two cents!"

"At Chambahsi the Greek brethren had just enlarged their chapel so as to have the Armenians with them on the occasion of my visit, and it was filled to the last inch of room, fully 300 being present, and never have I anywhere addressed an audience more attentive, not to say enthusiastic. I did n't mean to preach again in the evening, but had to, both pastors pressed me so. On Tuesday Dr. Parmelee and others went with me to Semen, of which you already know through Dr.

Parmelee. I was surprised at the growth of the work there. The night was very stormy and the streets were muddy, and you can judge of my surprise at finding seventy eager faces before me in that rude chapel. Why, it seems to me I could have spoken to them in any language or without a language. Every one came to take my hand afterward, and one brother from a neighboring village gave me a hearty kiss on each cheek. Yes, I 'believe in the communion of saints.'

"On my journey from Chambahi to the Fatsa pasture-grounds, sixteen or eighteen hours, I was obliged to spend a night under an open shed, a new experience for me, and I was struck with the significance of human fellowship at its simplest. I lay wrapt in overcoat and shawl on a mat, and was surrounded by twenty Greek muleteers, several of them leaning their heads on corners of my mat. They liked to be near me and I liked to have them, though I should have had good reason for not choosing one of them as a bedfellow. The Fatsa pasture-ground congregation last Sunday numbered about 100.

"The impression of this last trip, most abiding and most important, is of an open door and urgent need for labor among Greeks, the 150,000 Greeks of the Black Sea coast: and, God helping us, we are going to do this work. To supply this need College and Seminary exist. Some of our Greek brethren have too strong a feeling of nationalism; but it is more intelligent and less threatening to spiritual results than the same thing among Armenians."

AN UNFREQUENTED REGION.

Mr. Riggs, under date of August 22, reports a long and deeply interesting tour in the northwest of the district belonging to Marsovan, a region which is marked by only a few names in the map of Marsovan field given in the last number of the *Missionary Herald*. This section is one of the most unfrequented parts of Asia Minor. Mr. Riggs writes from Marsovan, August 22:—

"Many of the points I visited had never been visited before by a missionary, and in some of them a foreigner has rarely, if ever, been seen. The region I refer to lies almost wholly within the vilayet, or province, of Kastamoni, and my farthest point was Eregli, the ancient Heracleia, on the Black Sea coast, and nearly due west from Marsovan. I traveled by land the 360 miles to this point, and there took the Turkish steamer to Samsoun, and so back here.

"This province was mentioned in our last annual station report as almost wholly without the light of the gospel. The principal reason for this fact is that it is occupied almost exclusively by Turks. There are not only very few Christians, but there are almost no Circassians, Georgians, or other foreign races, and it is rejoiced in by the Ottoman Turks as peculiarly the home of their race. It is ruled over by Abd-ul-rahman Pasha, the Governor-General, a man of mark and worthy of praise in some respects. He is so rigid in discipline that there is no hope of retention of office by an official who is discovered by him to use intoxicating liquors or to be otherwise loose in morals. So active and prompt is he in his dealings with robbers that the roads throughout his province are held to be perfectly safe. The police regulations there, in city and country, are exceptionally good, and there is among the people a general sense of security. The people themselves, when not contaminated with seacoast influences, are pleasant, simple, hospitable, thrifty, and comparatively virtuous.

"The country is mountainous, the mountains being covered with immense forests of pine, beech, and oak, with a sprinkling of groves of spruce, chestnut, plane, and box. Of the latter there are in some places dense thickets and splendid individual trees. In some places where these forests are too far from the coast to make them available for timber they are very grand in their primeval beauty. Hundreds of square miles are covered close with noble pines sixty to

eighty feet tall and more, and averaging perhaps two feet in diameter, as straight as an arrow and without a branch or knot till near the top. Their millions of needles make a dense roof far above, supported by these mighty columns, while the ground beneath is carpeted with a close, fine grass of a brilliant green, as clean and bright as the best kept lawn. The more moist and sheltered dells are filled with the delicate fronds of brake and fern and climbing vine. And in some places tree and branch and vine are hung thick with long pendent mosses. These forests are the favorite feeding-grounds of the native domestic buffalo, a huge beast somewhat resembling a rhinoceros or hippopotamus in general appearance, and almost as hairless, with immense flat receding horns and a peculiarly wild, uncanny eye.

"This timberland occupies the higher portions of the region. The broad valleys that lie between these mountain ranges are watered by the streams born in the woods, and are sometimes very fertile, producing large crops of wheat, barley, Indian corn, flax, hemp, cotton, rice, and millet. The cotton fields and rice swamps of some of these valleys indicate the warmth of climate of some parts, though the general average is temperate.

"The object of my late tour was not merely to explore this region but particularly to visit two little groups of Evangelical Christians at Kastamoni and Bartyn. Our annual report told of a colony of Protestants, mostly from the region of Aintab, who had recently moved into the capital city of the province of Kastamoni, and were calling loudly for a preacher. The state of our finances is such that we have seen no way in which we could help them to support the preacher whom they have selected, and for whose support they have subscribed what they felt they could. But it was thought well that I should visit them and give them such ministration and comfort as was possible."

KASTAMONI AND ZAFRAMBOLY.

Mr. Riggs had with him a young man

from Anatolia College, and passing by the way of Vezir Keopru and Boyadad, a market-town of some importance, they passed along the Gök River, a branch of the Halys, to Kastamoni. This town is large and attractive, at the foot of a hill on which is a picturesque old castle useless and dismantled. It was a special day among the Armenian community; but Mr. Riggs says:—

"When the time appointed for the Sabbath service arrived, more than 100 persons came together and listened attentively to the preaching of the Word. The little group of pronounced Evangelicals numbers eighteen souls, old and young, mostly recent arrivals from Aintab; but they are happy in the confidence that God has a work for them to do there. At the afternoon service I baptized the infant son of one of the principal men among them, and many outsiders were present out of curiosity. They expressed much surprise that we did not plunge the little thing three times under the water, that we used no oil, that the child was presented directly by the parents and not by a godfather or godmother, etc. In the evening we held a third service, at which a smaller number were present, and the nine church members present sat down to the Lord's table, a little group of strangers in a strange city, and ourselves, from half a dozen different places and members of half a dozen different churches. Yet the one faith and love drew us very near to each other, and a deep impression was made upon the outsiders present."

From Kastamoni to Zaframboly is a two days' journey, through low-lying valleys with waving rice fields. The town lies at the bottom of a deep rock-gorge, and has an excellent supply of water. Near the centre of the town a huge rock rises, on which is the ancient castle. Mr. Riggs writes:—

"At the lower end of the town a high hill rises abruptly, separated from the rest of the city by a curious natural cleft, cut perpendicularly down scores of feet into the earth, by a small stream of water,

and crossed by slender bridges. This hill, which rises high above even the citadel itself, is occupied by the dwellings of the 400 Greek families of the place. On the top of their hill they have recently built a very fine large stone church, which is really the most prominent object in the scene as one approaches the city. In this village we were very politely and hospitably entertained by the Greek citizens, who exhibited to us with great pride their church and their relics of antiquity, and received us into their houses like old friends without once thinking of asking who we were or what claim we had on them.

"On a still higher hill back of this stands an institution quite unique in these parts. It is a public hospital, recently erected by the government. It is a fine building with a noble site. Its airy wards, clean, neatly arranged beds, wide, cool stone halls, and efficient corps of servants, almost invited one to get up a sudden ailment for the occasion. Treatment, board, and lodging are free to all in need, and those who are able pay what they think best."

From Zaframboly it was a two days' journey, over splendid mountains covered with magnificent forests, to Bartyn, an important town near the seacoast, where there is a large trade in lumber and in shipbuilding. Mr. Riggs writes:—

"We came here to visit a little band, hardly more than a single family, who in the midst of superstition and worldliness maintain their Christian life and character. They were rejoiced to have a hand thus extended to them from without, and took us to their hearts and home with great cordiality. Here we spent the Sabbath, and preached to a little group of forty or so who came to see and to hear some new thing, though some of them have a real interest in the Bible truth, but not character enough to boldly confess it and stand by the consequences.

"One faithful brother here opens his doors every Sunday morning to all who will come in, reads the Bible, plays the tunes on his little organ (scarcely more

than an accordion), and prays and exhorts as the Spirit gives him utterance. These services cannot be in vain, and I trust we may some time see a flourishing spiritual work in this very worldly town."

From Bartyn Mr. Riggs rode two and a half days to Eregli, the ancient Heraclieia. At one place the chief of police summoned the missionary into his presence and questioned him sharply, and scrutinized his papers, but finally released him, to go on his way by a Turkish steamer, which brought him in two nights and a day to Samsoun.

THE GIRLS' SCHOOL AT CESAREA. — A BRAVE WOMAN.

Dr. Farnsworth, of Cesarea, writes:—

"On July 15 the Girls' Boarding School had an enjoyable examination, and graduated its fifth class. The class was small, numbering only four. The whole number of graduates is now forty-three. This examination was attended by a most uncomfortable crowd, and we felt more than before the great need of a larger place for these exercises. Probably nearly or quite 1,000 were present, and many were turned back unable to find even standing room. The pupils have all received pretty thorough training in gymnastics by Miss Zimmer, and the exhibition in this department excited universal admiration. An hour was given to the kindergarten, and the interest in the various exercises of the thirty little ones, both in their physical and intellectual exercises, was unbounded. We feel that the work of the station this last school year has been highly satisfactory, but still 'we count not ourselves to have apprehended.' Our motto is still 'Onward.'"

Of a village, Bor, not far from Nigde, Dr. Farnsworth writes:—

"Here one brave woman is holding the fort. I found a nice school of fifty pupils. For some months the number had been sixty, but an Armenian bishop had lately visited the place and through his efforts the number had been somewhat reduced. He had left a few days before my visit, and the pupils that had left against their

will were returning. The school has furnished a nucleus and a rallying-point for young men sent from Nigdé for Sunday work, and they have had congregations ranging from sixty to 120. We feel very sure that, could our friends know what this woman, with several children and a dependent blind husband, is doing for this place, they would not suffer the work to stop for lack of \$52.80, the amount of aid that we ask for 1892."

EVANGELISTIC SERVICES.

Dr. Farnsworth reports that Mr. Jenanian had been staying for the summer at Nigdé, together with his associates and twenty-three boys of the Tarsus Institute, and that he was ready for an evangelistic tour. For this purpose Dr. Farnsworth joined Mr. Jenanian, and they started for a circuit of Mount Argaeus, first visiting Erek and Chamaklu, where interesting meetings were held, with audiences of from 150 to 350. Of the Sunday at Erek Dr. Farnsworth says: —

"After the forenoon preaching service, which was followed by a woman's prayer-meeting, other meetings for preaching and also for prayer were held, and all were thronged. I spoke twice in the day, though rather briefly, while Mr. Jenanian really preached four times. Monday we started for Aziziye, some fifty-five miles, arriving there early in the afternoon of Tuesday. In the afternoon Mr. Jenanian preached to a congregation of 100. The next day he, in company with the preacher at Aziziye, started for a visit to Schahr Derisi, the ancient Camana of Cappadocia. Here are some of the most interesting Greek and Roman antiquities of Asia Minor. Wednesday and Thursday I preached to smaller, but about their usual Sunday, congregations, and they returned in season for the service Friday. Saturday and Sunday were filled with hard and hopeful work, public and private, including a sermon preached by Mr. Jenanian, in the Armenian church, to a large congregation assembled for a school examination. Monday we were to have driven for Gemerek, about forty miles

north of Aziziye. This would have taken us over the 'watershed,' from one side of which the streams make their way to the Mediterranean and from the other to the Black Sea. But a telegram was received after I was in the wagon which changed our course. By looking at your map you will see that we made the circuit of our grand old mountain, which is more than twice as high as Mount Washington in New Hampshire."

At a later date Mr. Fowle accompanied Mr. Jenanian to Moonjoosoon and Geme-rek. After Mr. Jenanian had returned to Nigdé, Dr. Farnsworth, with Mr. Fowle and Miss Zimmer, visited Nev Schehr and Urgub. At the former place several persons were examined for admission to the church, making, so far as reported, fifty-five added to the Cesarea field during the present year. Dr. Farnsworth expresses his hearty thanks to the friends who have, by more liberal contributions, enabled the Prudential Committee to increase, in some instances, the grants for some of these out-stations.

GOOD WORK IN SIVAS.

Mr. and Mrs. Edward Riggs, for the first seven years of their life in Turkey, were stationed at Sivas, and now, after an absence of fifteen years, Mrs. Riggs has revisited her old home, spending a couple of months there, and she writes cheerfully of what she witnessed. She reports great changes in the place, one of the most striking being the large number of trees now growing both within and without the city. The flat, mud roofs have given way to tile roofs, and the whole aspect of the city is much improved. Of other changes Mrs. Riggs writes: —

"The various day-schools, which have been carried on for many years, have had a civilizing effect upon a large number of families. The work of the Bible-readers has had a leavening influence, whose effect is seen in a remarkable degree of thoughtfulness and eagerness to learn among the Armenian women. The weekly prayer-meeting for women, which I have

attended many a time when there were but two present besides myself, now has an average attendance of from thirty to fifty women; and there is no time lost in waiting for some one to speak or to pray. Generally prayers, hymns, and timely remarks follow one another in quick succession until the hour is gone. I have been delighted with the earnest spirit shown by many of the women. Some of them are graduates of the Girls' High School here or of that in Marsovan.

"The Boys' High School, also, has left its stamp on a good many young men, who have not gone elsewhere to carry on their education farther. I have seen several such; young men in business who are certainly better for having graduated at the High School, but some of whom, alas! are among the half-Christians whose condemnation will only be increased unless they give themselves wholly to Christ.

"The most discouraging thing that I have seen here is the Sabbath morning congregation! It is so small! A group of men seated on the floor on one side of the large room, and a group of women similarly seated on the other side. But the afternoon congregation is as thrillingly encouraging as the morning's is discouraging. It is the Sabbath-school, in which there are seven large classes of boys, and six of girls, two earnest Bible classes of men, and three, or sometimes only two, of women. When they are all gathered, at the close, in the chapel, the painful, empty space, seen in the morning, is filled with a sea of little heads, and the whole room is well filled. And I never saw a more quiet and attentive audience than those little children while a few remarks were being made to them from the pulpit! I notice also that there is a great demand for tracts among the children. I never go into the streets with Mr. Hubbard without coming upon children in various places who ask him for tracts, often producing one which has been read, and asking for another in its place.

"There is here a large number of half-way Christians, intellectually convinced of the truth, but afraid of the name of Prot-

estant, and so refusing to identify themselves with the people of God. They do not get further than halfway, and after a time they inevitably slip backward. If such people could be persuaded to declare themselves Protestants, and become regular attendants of Protestant services, I feel sure it would be the new birth to many of them, and they would be saved. It seems to me that missionaries must not be afraid to work in this line."

Madura Mission.

DINDIGUL STATION.

UNDER date of August 17, Dr. Chester reports two monthly meetings held with native pastors and catechists and teachers of the station, at which there was a marked spiritual impulse received. At each morning session a speaker, previously appointed, made an address, followed by three or four volunteer speakers, the subjects having relation to the work of the Holy Spirit. Dr. Chester says:—

"I refer particularly to these meetings because in each month the addresses were so good and appropriate and the interest so well sustained. The subject was 'The Work of the Holy Spirit'; and we followed closely the program prepared for the Kodai-kanal Conference. And the thoughts presented at these special meetings have been carried by the pastors and catechists to their village congregations. I have taken special pains to review the subject carefully at the seven places in the villages where I administer the Lord's Supper, and when it was my turn to preach in Tamil in the Dindigul church. We will have the subject before us in its remaining aspects at three more of our monthly meetings. I think, also, that at our next September meeting, when the native assistants from all our stations will gather at Madura, and at one or more of our general prayer-meetings, this same subject of the work of the Holy Spirit will be considered. I am satisfied that we must all feel, far more than we do, our need of the influences of the Holy Spirit.

"On July 16 we had at Dindigul

the semi-annual meeting of the Pastors' Union, connected with the North Local district. The meetings of the Union were pleasant and profitable. On the second day six of the native pastors, with Mr. Chandler, Miss Noyes, Miss Bell, and myself, gathered at an out-station ten miles from Dindigul, where a new thatched church and a house for the pastor have just been completed. After dedicating the church with the usual services a new church was organized, composed of seven congregations in the western and north-western portion of the Dindigul station, and called the Dindigul West Church. After this, Pastor A. Savaramuttu, formerly pastor of the Dindigul church, and afterward of the church at Kodai-kanal, was installed as pastor of the Dindigul West Church. The exercises were very interesting and the various parts short and well sustained. I feel that a great and important work is ready for Pastor Savaramuttu, and he is very happy in his work. The church is well built and has cost about Rs. 250 (nearly \$100). A Eurasian friend in Dindigul, a member of our English congregation there, gave a donation of Rs. 100 toward the building of this church. Not far from this place I have a most flourishing village school of eighty-two scholars."

THE PASUMALAI INSTITUTION.

Dr. Washburn writes of the critical financial position in which this Institution has been placed, chiefly on account of the famine prices for food. The resources of the Institution are from (1) appropriations from the Board; (2) fees from all in the school and collegiate departments, not from normal or theological students; (3) grants from government; and (4) income of a small endowment. The first of these sources has been stationary for years, while the Institution has greatly advanced every way. The fees have steadily increased till the year 1889. The Institution has grown, and one wholly new department, the normal school, has been added. The corps of instructors has been increased, and it now costs one half more

than it did ten years ago. Dr. Washburn says:—

"While living was cheap, and fee-paying students numerous we could make the two ends meet. But there has now come a time of famine. The cost of boarding our 200 students has increased 1,400 rupees a year. The fees have fallen off 2,000 rupees since 1889. And at this juncture the educational department has stepped in and added one more year to the high school course, with one more class and a teacher costing from 600 to 800 rupees additional.

"This was the state of things I had to meet at the beginning of the year. And I began, as you would begin, by striking off fifty Christian boarders from the roll of students. This relieved me at a stroke of an expense of 1,350 rupees a year; but alas! it also deprived me of 850 rupees of fees, and say 100 rupees of government grant. I sacrificed fifty pupils and gained 400 rupees—a Shylock bargain; but there was no help."

Dr. Washburn gives many facts showing the economy with which the Institution is managed, specially comparing it with the institutions of other Boards. Expenses cannot be reduced, and in this time of special distress special provision must be made. At the time of his writing, July 18, it was not clear whether the dreadful scenes of the famine of 1877-78 were to be repeated. Matters looked very gloomy, but more recent intelligence received shows that there has been some relief in Southern India as well as in other portions of the country. Yet the high price of provisions makes it necessary to ask for a special grant of \$250, for which sum Dr. Washburn appeals vigorously. Among the hopeful items in connection with the Institution the following are stated:—

"At the beginning of this term I received into the school John Arulappan. He is the grandson of old John Arulappan of blessed memory—one of the greatest evangelists and organizers the native church of South India has ever produced. He was a disciple and friend of Rhenius,

and till the time of his death maintained a prosperous mission in North Tinnevelly. The grandson has, I hope, something of the grandfather's spirit. There came also, at the same time, another young man from the heathen who has worked his way almost up to college. He understands harmony, and has unusual skill for a native in playing the organ. One young man, himself a convert from heathenism, came bringing with him another who wants to become a Christian and wishes a quiet place away from his old village friends and relations. The son of a native zemindar, or nobleman, returns again to live among us as a Christian.

"All our native converts visited their homes in vacation, though but two or three thought it safe to remain at home. Nazalingam had not been home in nearly two years. When he returned his relations were very proud of him; and well they might be! for he has grown into a fine, handsome fellow, better educated than any of them, and with a good docile Christian spirit. But he soon discovered that they had not given up the idea of forcibly converting him back into a good heathen, and he thought best to leave them. He is the first convert in that part of the country from the Sedar caste, and his conversion seems likely to have considerable effect upon the caste. His cousin told him that she was quite sure Christianity was true, and she would gladly be a Christian if she could break away from her caste.

"Another young man baptized and received to the church at the end of the last term found his mother and relations greatly incensed against him. He, however, got on tolerably well, except on the heathen feastdays, when he had relations and neighbors all against him.

"About the beginning of the year we sent out thirty young men from the theological and normal schools to work. You may judge how much they are in demand when I say that a while ago when asked to fill a vacancy I could not find one of them unemployed to take it. One of them has gone to be head-master of a normal school

on the Nilghery Mountains; another as head-master of one of our boarding schools, and a third has been ordained over the West Church, Madura."

Foochow Mission.

PREVAILING ILLITERACY.

DR. WHITNEY, of Shao-wu, writing July 30, says:—

"There are inquirers in the villages around, and no doubt some of them will come forward for baptism when Mr. Gardner gets back. There is coldness on the part of some in the regions less under our immediate oversight. Some are occasionally called upon to endure mild persecution, which seems heavy to them, and some lose their all, as just a few weeks ago, at Yangkow, three were entirely burned out. I don't know what they will do. No word has come yet from the preacher. When a native loses his all he is truly destitute.

"The coldness of Christians arises largely from illiteracy. One of the great problems in China is how best to overcome this great barrier to Christian growth. The Romanizing of the local dialects is thought by many to be the most effectual way. But my experience shows that those who might be helped the most in this way are the least capable of learning it, besides not having the time to devote to it. If this shall prove generally true, our Romanizing will be a failure. But the craze is on, and a thorough trial will have to be made. It seems to work better in some dialects than others. As yet I have not very sanguine hopes for Shao-wu.

"The large majority of our members are unable to read, and many among them are indifferent and careless. They need at least a more constant oversight than our small force has been able to give; and some means of instructing them in Bible truth must be devised. If they can't be taught to read, we must plan to instruct them orally. An illiterate membership means slow growth, small contributions, numerous suspensions, and a proportionate number of excommunications.

"With all our drawbacks perhaps Shao-wu will compare favorably with other places, and yet I always shrink from viewing things very critically. The best we can ever do is to regard our members as but babes in Christ and hope for their growth into strong Christians."

Japan Mission.

THE WORK OF THEOLOGICAL STUDENTS.

IT will be remembered that, during the summer, arrangements were made for the sending out of nearly sixty members of the theological department at Kyōto for evangelistic work in various towns and cities. Mr. Albrecht, of Kyōto, had planned to visit most of these students in their several fields of labor, spending a day or two with each of them. He was providentially hindered by the sickness of Mrs. Albrecht from carrying out fully his plan, but he was able to visit many of the students, and sends a most cheering report of their labors. After speaking of Otsu and the southern suburb of Kyōto city, Mr. Albrecht says:—

"August 4 I spent in the beautiful little town of Uji, famous all over Japan for its tea. Our summer-worker here has found lodging in an impoverished Buddhist temple on the banks of the Uji River, and it was in this temple that I met eight young men who had become especially interested in Christianity through Mr. Okabe, the evangelist. He has a class of seventeen young men studying the Bible, three of whom are ready to receive Christian baptism. In the evening we had a large preaching meeting from eight until after ten o'clock, fully 150 people attending; among whom were a score or so of teachers from the summer school of primary school teachers which was just then in session in Uji. Mr. Okabe's speech on 'Resist the Devil' was powerful, full of historic reminiscences illustrating the principle of the survival of the fittest among Japanese parties, dealing boldly with the anti-foreign spirit as unworthy of a courageous Japanese, declaring frankly that it was not the foreigner who was to be

resisted, but sin, the evil, the Devil. While speaking of foreigners he related with masterly eloquence the account, which you had given in one of your letters, of the mechanic in one of the New England towns who gave the fifteen dollars which he had saved for a new suit of clothes for missionary work in Japan; and then stepping closer up to the audience, which listened breathlessly, he said: 'This is the spirit Christianity puts into a man; this Christianity is not to be resisted, but to be welcomed by every one who loves his country and fellowmen.' The whole was one of the most remarkable addresses I have ever heard, and evidently made a deep impression upon the audience. When I had to get up after such a speech and begin in my poor, barbarian Japanese, I felt like a lame duck chasing after a chamois in the Alps. At such times it is a comfort to know that the Lord's strength is made perfect in our weakness.

"The next morning I spoke by special invitation at the summer school of the primary teachers of this district on 'Education in Germany.' The sessions were held in a beautiful Buddhist temple on a hill-slope overlooking the river and the city. About seventy-five teachers attended, among whom I noticed only one lady, who afterward made herself known as a Christian. I was much pleased with the marked courtesy with which I was treated by the principal, as well as by all the teachers. Uji is a town of much promise for the gospel, and the brother who, in his self-denial, gave the fifteen dollars, may well feel proud of the words of Mr. Okabe, when before that audience of 150 people he exclaimed: 'It is with this man's money that I am enabled to preach to you the truth of Christ.'"

AT OTHER TOWNS.

"In the afternoon of the same day, August 5, I walked about two miles to my next appointment at Shinden, a village of about 800 people, on the main road between Kyōto and Nara. Here we have five Christians residing, who pay the rent of the preaching place. A student is

stationed here for the summer, finding no other place to live in than a dingy little room in a hotel, where, when I reached the place, the upper rooms were resounding with the obscene shouts and songs of drunken men and dancing-girls. In the evening we had a preaching meeting at which the little preaching place was as full of people as of mosquitoes, fully 100 people standing out in the street. After the meeting I had a very pleasant interview with the five school-teachers, the doctor, and the policeman, evidently the *élite* of the village. Seven inquirers for the way of life are the result so far of the evangelist's work."

Mr. Albrecht found the laborers at a place whose name means "jewel-water" and at Nara doing faithful and successful work. At Tanabe the evangelist had interested three young men in Christianity, who were studying the Bible with him, and here Mr. Albrecht spoke to fully 200 people, who at first seemed determined to break up the meeting, but who were finally quieted and listened to the truth. Of Osumi, Mr. Albrecht says:—

"It is a thrifty farming community about three miles farther on, and was my next stopping-place. This is one of the most hopeful places in this whole district. Here are thirteen young people, among whom are three girls and one married young woman who are meeting weekly for Bible study, every one bringing his Testament and hymnbook. I met them in the afternoon and spoke to them on 'How to read the Bible,' emphasizing that they must find Christ, the personal Saviour, in it. In the evening we had a public preaching meeting to which again over 100 people came. One of the young men presided, while another one made the opening address. The Buddhists are bestirring themselves to stay the progress of Christianity. They have organized a Buddhist club under the lead of the Buddhist priest of the village, while one of the leading priests of Kyōto frequently comes for lectures.

"On the whole, I found the work in a much more promising condition than I had expected. The students are evi-

dently doing energetic, aggressive work. I admired their spirit of consecration with which they spend their vacation, some of them in most unattractive villages, with nothing to break the monotony of the daily life, living in a region known to be excessively hot and having very inferior drinking-water. No one of them receives more than about the cost of living."

At a later date Mr. Albrecht visited some stations along the railway to Ise, at the first one of which he found the evangelist rejoicing in a number of inquirers. Mr. Albrecht writes:—

"The next evening we preached at Fukawa, the next station on the same road. It was a festive day for the village, for whosoever visited, on that day, a certain Buddhist temple standing on a high hill at the edge of the village, received as much credit with the deity as otherwise 1,000 visits would bring. As our evening meeting was announced for 8.30 P.M., after supper we visited this temple, but found rather few worshipers there. By actual count we had 160 hearers at our meeting who paid good attention from 9.15 P.M., when our meeting actually began, to 10.45, when I closed. Here, too, are three or four who are showing considerable interest in Christianity, and who, we hope, will ere long find joy in the truth as it is in Christ.

"Minakuchi, a town of about 6,000 people, and Terasho, a village of about 1,000 inhabitants, are two other stations where our student evangelists are doing regular work. In both places there are those who in a few weeks are to receive baptism. From Fukui, from Fukuchiyama in Tamba, and from Maituru in Tango comes likewise news of souls born again, desiring to receive Christian baptism. In all these towns we have student evangelists during the summer, either aiding the resident evangelist or working alone. Certainly the money so liberally contributed by many friends at home for work in the field of Kyōto station has borne rich fruits, which will go on multiplying with the years."

Notes from the Wide Field.**MADAGASCAR.**

A BLESSED REVIVAL.—Missionaries of the London Society at the capital, Antananarivo, write with abounding joy of a work of grace which began early in May. Many influences were hostile to spiritual life and a wave of worldliness had seemed to come over the people. But there had been a call for a series of meetings, and the result has been that there has been such an outpouring of the Holy Spirit as has not been witnessed for more than twenty years. These meetings were attended by young men and young women, many of them connected with the higher schools, and there were audiences of from 600 to 1,000 people. An illustration of the radical nature of the change wrought in some is presented in the story of one who came privately to confess a great sin and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zacchaeus: restore it fourfold; but I have not got the money. However, I can restore it twofold, and here, therefore, are sixteen shillings." The missionaries say, "We can scarcely contain ourselves, or sleep, for joy."

MANCHURIA.

VERY cheering reports in regard to spiritual work among the Manchus come from Moukden, where, on February 15, Mr. Ross baptized sixteen people. The following Sabbath he baptized twenty-six, and later on many more. So that within a little over two weeks seventy-six persons had been received into the Church of Christ. A pleasant custom prevailing at a city some forty miles north of Moukden is mentioned by Mr. Ross. The chapel adjoins the preacher's house, and after tea Mr. Ross was asked to pass into the chapel, where he found quite a respectable congregation waiting for evening worship. This service is held every evening, and consists of a hymn, the reading and expounding of a portion of the Scriptures, with prayer and a concluding hymn. So earnest and devout are these Christian Manchus.

INDIA.

WORK FOR MOHAMMEDANS.—*The Mission Field*, the organ of the Society for the Propagation of the Gospel, contains an interesting account of work among the Mohammedans of Delhi. Rev. Mr. Lefroy writes of some remarkable meetings held with Moslems in one or two mosques of Delhi. The movement started from preaching in the bazaar, when some questions arose in regard to the teachings of the Gospels, but, as darkness had come on, it was impossible to see to read the passage. A proposal was made that they should go somewhere where they could see and talk over the matter. One of the Moslems said: "Will you go to the Fatteh Puri Mosque?" which is one of the largest in Delhi. It was agreed that a meeting should be held there on a certain day. Mr. Lefroy expected only a few people, but on reaching the spot he found an eager crowd of some 300 Mohammedans, including about half a dozen maulvis, or priests. These meetings have gone on for seven or eight weeks, with an attendance amounting to over 1,000 Mohammedans, some of them of the upper class. The meetings have been orderly and with a satisfactory discussion. The Bible and the Koran and other books of reference have been read freely. One of the maulvis and Mr. Lefroy expounded in turn, for about three hours, the doctrines of their respective faiths. In this way such topics as The Nature of Sin, The Way of Salvation, The Person and Miracles of Christ and of Mohammed, have been discussed. On one day a blind Mohammedan preacher, who was seated in the chair of honor as a kind of president, and who was at first somewhat violently opposed, manifested a marked change for the better, and, to the surprise of every one, stood up and said he

had been thinking very seriously about the faith of Christ, and that if the Moslem side could not defend their faith with better arguments he would take the padre's hand and leave the mosque with him, and become a Christian that day. He was finally persuaded by his associates to keep quiet, though it is believed that he is genuinely drawn toward the Christian faith, but has not strength enough to take the right stand. At a subsequent meeting, however, this preacher asked Mr. Lefroy to hand him a glass of water, a simple act in itself, but one which to the people would indicate that he was drawing near to the Christians and had no sense of defilement at eating and drinking with them. The whole movement among the Mohammedans is most hopeful, though at present nothing can be said in regard to actual conversions.

REV. NARAYAN SHESHADRI, D.D.—The death of this distinguished native minister of India, which occurred on board the vessel which was carrying him from New York to London, has already been chronicled. The loss of such a man is deeply felt in India. He was brought to Christ in 1839, under the ministry of Dr. John Wilson, at the same time with a Parsi, Hormazdji Pestonji, who has also recently died. She-shadri was a Brahman, and his conversion was a great shock to his countrymen. But he was stedfast amid persecutions, and after his ordination he gave himself to the ministry, preaching to the Mangs, the outcast people of India. Securing a tract of land of about 300 acres near Jalna, he carried forward his work amid the thirty-three villages where Christian converts resided, and was able in 1890 to report 1,062 living church members, besides 649 adherents. His presence at the meeting of the Evangelical Alliance in New York in 1873 is remembered by a great number of people in this country, the addresses made by him at that time having been peculiarly impressive.

CHINA.

THE KOLAO-HUI.—Reference has been made recently to this secret organization existing in China, which is supposed to be responsible in a large degree for the riots which have occurred on the Yang-tse River and elsewhere. Secret societies have always been the annoyance and wellnigh the despair of the Chinese officials. Their operations are so quiet, their numbers so uncertain, and their purposes so hidden from public view, that they are greatly dreaded. Outbreaks are liable to occur through their agency at any time. Many years ago the *White Lily Society* was most powerful, but at present the Kolao-Hui is most widely extended and most dreaded. Originally composed of military men and designed for mutual protection, without any religious purpose, it has lately absorbed to itself people of all classes. The secrecy with which the affairs of the society are conducted prevents an exact knowledge of its extent and its present purposes, but it is known to be strongly anti-foreign and especially anti-missionary. The initiatory rite of the society is said to be the taking of an oath of secrecy standing under drawn swords, while the head of a cock is cut off and the candidate drinks its blood. Members have among themselves secret signs, and the orders of the superiors must be implicitly obeyed even when murder and other crimes are involved. The authorities have denounced the Kolao-Hui and have sought to suppress it, but it has flourished notwithstanding all opposition and it exerts a powerful influence in all parts of the empire.

ATTITUDE OF THE OFFICIALS.—From many quarters we learn that the Chinese officials at several points are manifesting great friendliness toward the missionaries who are quartered near them. Many of them seem to be intent on repressing the mobs and in defending the foreigners. The missionary of the Church Missionary Society at Hangchow reports, during the exciting scenes in that city, when anonymous placards had announced that on June 22 all foreign houses would be burned, that the officers were most vigilant, visiting the guards throughout the night and watching carefully for the beginning of any outbreak. On the morning of that day a mandarin visited

the mission premises with a guard of twenty soldiers with drawn swords. He sat and chatted and drank tea in a most friendly manner. On that day there was to have been a grand procession in honor of one of the idols, but the procession was forbidden. A theatrical performance in honor of the idol was also forbidden. The missionaries were also asked to be very careful about showing themselves, or preaching in public. Thus precautions were taken on all sides to prevent any outbreak. Mr. Elwin says that at Hangchow, as well as at other places, the stories about taking out children's eyes and hearts to make medicine of them are constantly reiterated and by the people are believed to be true.

AFRICA.

UGANDA. — Letters from the English Church Mission in Uganda, dated March 9, report a great demand on the part of the people for reading sheets and copies of the New Testament, both in Swahili and in Luganda. The people are eager for all reading matter and Mr. Pilkington reports that they swarmed around him day and night while the books lasted, and after they were all gone, and would not believe that there were no more New Testaments or Matthews or reading sheets to be had. Even the Roman Catholics bought the books. In view of the specially promising outlook in this region, it is depressing to find that the Imperial British East Africa Company will probably withdraw, temporarily at least, from the occupation of Uganda. It is said that the cost of maintaining an establishment of the company is great, and that there being no easy communication between the coast and the lake, there can be no trade that will repay the cost. *The Church Missionary Intelligencer* speaks of the East Africa Company as having hitherto "taken out its dividends in philanthropy," a process which it cannot be expected to continue a great while. But it is extremely unfortunate, to say the least, that the company should have gone into Uganda and have made its treaty with Mwanga, who had accepted British Protectorate, in case it is now to withdraw. The moral influence of such a withdrawal must be very deleterious. The Roman Catholics would certainly profit by the failure of the British to keep their implied pledges, and the English would be correspondingly discredited. But the Church Missionary Society remembers that the Uganda Mission has owed little to British influence, and it does not despair of the future.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That the blessing of God may so follow the deliberations and action of the Annual Meeting of the American Board that a new impulse shall be given to the work of foreign missions, and that the coming year may witness a new and deeper consecration on the part of God's people, both of themselves and of their possessions, to the work of evangelizing the world.

DEPARTURES.

September 26. From San Francisco, Miss Helen E. Fraser of Toronto, Canada, Miss Elizabeth Wilkinson, of North Andover, Mass., and Miss Alice E. Harwood, of Orange, Cal., to join the Japan Mission.

October 3. From New York, Rev. James E. Tracy and wife, returning to the Madura Mission.

October 3. From Boston, Rev. Edward B. Haskell and wife, to join the European Turkey Mission. Mr. Haskell is a son of Rev. Dr. Henry C. Haskell, of Samokov, Bulgaria.

October 8. From San Francisco, Miss Virginia C. Murdock, M.D., returning to the North China Mission, and Miss Nina C. Stewart, a recent graduate of Carleton College, Minnesota, to join the Japan Mission.

ARRIVALS ABROAD.

August 18. At Erzroom, Rev. R. M. Cole and wife.

August 28. At Constantinople, Mrs. Olive T. Crawford and Miss Susan C. Hyde.

ARRIVALS IN THE UNITED STATES.

August 25. At Oberlin, Ohio, Rev. J. E. Walker, of the Foochow Mission.

September 19. At New York, Rev. Chas. R. Hager, of the Hong Kong Mission.

DEATHS.

August 8. At Kamondongo, Bihé, Mrs. Mary J. Sanders, wife of Rev. W. H. Sanders, of the West Central African Mission. (See page 442.)

September 25. At Auburndale, Mass., Mrs. Charlotte H., wife of Rev. John E. Chandler, of the Madura Mission. (See page 448.)

October 6. At Harrogate, England, Rev. George Constantine, D.D., of Smyrna, Turkey. (See page 442.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A review of the year's work of the American Board. (Pages 450-460.)
2. A meeting of Zulu Christians. (Page 481.)
3. Among the Greeks of Western Turkey. (Page 482.)
4. An unfrequented region in Western Turkey. (Page 483.)
5. Items from Cesarea and Sivas. (Page 485.)
6. The Pasumalai Institution in India. (Page 488.)
7. The work of theological students in Japan. (Page 490.)
8. Some villages of Turkey. (Page 499.)

Donations Received in September.

MAINE.

Aroostook county.			
Sherman Mills, Washburn Memorial Ch.	5 36		
Cumberland county.			
Auburn, A friend,	5 00		
Gorham, 1st Cong. ch. and so.	84 83		
South Freeport, Cong. ch. and so.	43 67		
Standish, Cong. ch. and so., add'l,	43 20		
Woodfords, Cong. ch. and so., add'l,	2 00—135 70		
Hancock county.			
Bucksport, Elm-st. Cong. ch.	50 00		
West Gouldsboro, Union Cong. ch.	10 00—60 00		
Kennebec county.			
Augusta, James W. Bradbury,	100 00		
Waterville, 1st Cong. ch. and so.	41 78—141 78		
Penobscot county.			
Bangor, 1st Cong. ch. and so.	41 00		
Brewer, 1st Cong. ch. and so.	10 00		
East Bangor, Cong. ch. and so.	4 00—55 00		
Piscataquis county.			
Monson, Rev. R. W. Emerson, 5;			
A friend, 25c.	5 25		
York county.			
Alfred, Cong. ch. and so.	21 20		
Kennebunk, Union Cong. ch.	42 27		
York, 1st Cong. ch. and so.	30 00—93 47		
Washington county.			
Robbinston, Cong. ch. and so.	12 00		
	508 56		

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.			
Spalter, Tr.			
Alstead Centre, Cong. ch. and so.	3 92		
Hinsdale, Cong. ch. and so.	12 50		
Keene, 1st Cong. ch., 50; 2d Cong. ch., 7.62	57 62		
Marlboro, Cong. ch. and so.	7 12		
Rindge, Cong. ch. and so.	6 85		
Winchester, Cong. ch. and so.	34 12—122 13		
Rockingham county.			
Greenland, A friend.	40 00		
North Hampton, Cong. ch. and so.	20 77		
Portsmouth, North Cong. ch.	139 52—200 29		
	322 42		

VERMONT.

Addison county.			
Bridport, Cong. ch. and so.			13 05
Bennington county.			
Bennington, 1st Cong. ch.			92 77
Caledonia county.			
St. Johnsbury, Mrs. Horace Fairbanks,			250 00
Franklin county.			
East Fairfield, Cong. ch. and so.			3 25
Lamoille county.			
Johnson, Cong. ch. and so.			25 00
Orange county.			
Thetford, 1st Cong. ch.			40 00
Orleans county.			
Brownington and Barton Landing, Cong. ch.			15 64
Newport, 1st Cong. ch.			13 96—29 60
Rutland county.			
Brandon, Cong. ch. and so.			11 35
Castleton, Mrs. D. S. Lincoln,			10 00
Fair Haven, 1st Cong. ch.			16 50
Middletown Springs, Cong. ch., add'l,			1 00—38 85
Washington county.			
Montpelier, George W. Scott,			25 00
Windham county.			
Brattleboro, Centre Cong. ch., m. c.			19 32
West Brattleboro, Cong. ch.			22 72—42 04
Windham county.			
Bridgewater, A friend,			22 00
Royalton, 1st Cong. ch., 41.68; A. W. Kenney, 50,			91 68—113 68
			673 24

MASSACHUSETTS.

Barnstable county.			
Hatchville, Extra-Cent-a-Day Band,			16 54
Berkshire county.			
New Marlboro, "R."			10 00
South Egremont, Cong. ch. and so.			24 44—34 44
Bristol county.			
Fall River, Fowler Cong. ch.			28 00

Brookfield Association. North Brookfield, 1st Cong. ch.	60 28	Litchfield co., G. M. Woodruff, Tr. Salisbury, Cong. ch. and so., m. c.	7 16
Essex county, South, Boxford, 1st Cong. ch.	46 00	Thomaston, Cong. ch. and so.	8 55
Middleton, Cong. ch. and so.	11 59	Warren, Cong. ch. and so.	30 25—45 96
Franklin co. Aux. Society. Albert M. Gleason, Tr.	57 59	New Haven county.	
Coleraine, Cong. ch. and so.	11 82	Meriden, 1st Cong. ch., to const. C. F. LINSLEY and G. H. WILCOX, H. M.	275 00
Hampshire county. Amherst, 2d Cong. ch.	6 82	New Haven, Howard-ave. Cong. ch.	20 00—295 00
Chesterfield, Cong. ch. and so.	5 00	New London co. L. A. Hyde and H. C. Learned, Tr's.	
Easthampton, 1st Cong. ch.	88 00	Lebanon, 1st Cong. ch. and so.	39 01
Goshen, Cong. ch. and so.	16 91	New London, 1st Ch. of Christ, m. c., 14.70; do., A friend, 50;	64 70
Middlesex county. Lowell, Eliot ch.	116 73	Preston City, Cong. ch. and so.	10 50—114 21
Newton, Eliot ch., of which 125 is for Tottori,	63 97	Tolland co. E. C. Chapman, Tr.	
South Framingham, Grace ch.	300 00	Coventry, 1st Cong. ch.	34 49
Waltham, Cong. ch. and so.	319 00	Hebron, Rev. G. E. Chapin,	5 00
Fitchburg, Rollstone ch.	26 19	Mansfield Centre, 1st Cong. ch.	58 70
Lancaster, Bes.	85 00	Tolland, Cong. ch. and so.	25 00
Townsend, Cong. ch. and so.	20 00	Willington, Cong. ch. and so.	2 00—125 19
Norfolk county. Braintree, South Cong. ch., 15;	29 93	Windham county. Danielsonville, H. N. Clemons,	5 00
Storts Ladies' Foreign Miss'y Soc., 50,	134 93	East Hampton, 1st Cong. ch.	32 36
Foxboro, Cong. ch. and so.	65 00	Westford, Cong. ch. and so.	3 70—41 06
Hyde Park, 1st Cong. ch.	18 50	—, —, —	30 00
Medway, Village Cong. ch.	49 92		2,258 27
Millis, 1st Cong. ch.	50 00	Legacies.—Woodstock, Emily J. Bowen, add'l,	1,067 75
No, Weymouth, 1st Cong. ch.	14 40		3,326 02
Quincy, Cong. ch. and so., m. c.	53 90		
Wrentham, 1st Cong. ch.	10 00		
Old Colony Auxiliary. Lakeville, Precinct ch.	17 76	NEW YORK.	
Plymouth county. Abington, 1st Cong. ch.	279 48	Albany, Mrs. George C. Treadwell, 100; Julia Treadwell, 100,	200 00
Middleboro, Central Cong. ch.	100 00	Berkshire, 1st Cong. ch.	85 66
North Carver, Cong. ch. and so.	155 50	Bridgewater, Cong. ch.	17 36
Suffolk county. Boston, Neponset ch., 37.07; Union ch., 25; Highland ch., 9.70; Two- Cent-a-Week Band, in do., 12.70; Eliot ch., m. c., 6.36; Social Bible- class in Harvard ch., for school- house in India, 30; Mrs. Lucilla P. Kelley, 1.83,	201 80	Brooklyn, Ch. of the Pilgrims,	40 00
Chelsea, 1st Cong. ch.	122 66	Cortland, Cong. ch.	32 00
Worcester county, North. Phillipston, Cong. ch. and so.	17 00	Orient, Cong. ch.	21 88
Worcester co. Central Ass'n. E. H. Sanford, Tr.	139 66	Syracuse, Plymouth ch.	28 00—424 90
Boylston, Cong. ch. and so.	28 00	Legacies.—New York, Mrs. Harriet M. Remington, by George H. Nichols, Ex'r,	3,000 00
East Douglas, Widow's mite,	23 16	Ninevah, Mrs. Mary B. Lovejoy, by Chas. S. Smith, Ex'r, add'l, 11,262 00—14,262 00	
Worcester, Union ch.	1 05		14,686 90
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	156 32	PENNSYLVANIA.	
Millbury, 2d Cong. ch., to const.	150 53	Allegheny, Mrs. Adaline Boyden,	20 00
Rev. GEORGE P. EASTMAN, H. M.	149 93	Cambridgeport, Woman's Miss'y Soc.	5 00
Sutton, Cong. ch. and so.	15 00	Erie, M. W. Tyler,	13 00
—, —, —	164 93	Jeffersonville, Mr. and Mrs. Francis Whiting,	10 00
	25 00	Lander, A. Cowles and Mrs. H. Mix,	62 00—110 00
Legacies.—Boston, Mary I. Proctor, by Harvey N. Shepard, Tr.	2,258 89		
Monson, Mrs. Mary S. Porter, by E. F. Morris, Tr.	1,045 00	NEW JERSEY.	
Townsend, Miss Caroline Wright, by S. S. Haynes, Ex'r,	1,000 00	Newark, Mrs. Etta P. Underwood,	25 00
	25 00	Orange, Valley Cong. ch., m.c.	45 85—70 85
RHODE ISLAND.	4,329 65		
Central Falls, Cong. ch. and so.	57 00	NORTH CAROLINA.	
CONNECTICUT.		Wilmington, Cong. ch.	3 05
Fairfield county. Fairfield, 1st Cong. ch.			
Trumbull, Cong. ch. and so.	143 75	FLORIDA.	
Hartford county. W. W. Jacobs, Tr.	14 00	Deland, A friend, Eustis, Mrs. C. B. Pierce,	40 20 2 00—42 20
Bloomfield, Cong. ch. and so.	11 94		
East Granby, Cong. ch. and so.	4 09	GEORGIA.	
East Hartford, 1st Cong. ch.	30 00	Savannah, Millers Station Cong. ch.	3 00
Hartford, 1st Cong. ch., 261.65; A friend, 10; —, 1,000,	1,271 65	OHIO.	
Newington, Cong. ch. and so.	46 42	Ashland, Auxiliary toward salary of Rev. G. L. Williams,	25 65
Unionville, 1st Ch. of Christ, 60;		Austinburgh, 1st Cong. ch.	6 75
Mrs. Mary M. Smith, 25,	85 00—1,449 10	Cleveland, Jennings-ave. Cong. ch., 25; Horace Ford, 25,	50 00
		Columbus, Eastwood Cong. ch.	22 91
		Cora, Siloam Cong. ch., John R. Jones,	5 00
		Cuyahoga Falls, Cong. ch.	10 75
		Cyclone, Cong. ch.	26 00
		Elyria, Cong. ch.	6 00
		Hudson, Cong. ch.	9 00
		Marietta, Harmar Cong. ch., 34.50; do., for E. B. Haskell Fund, 22.35,	56 85

Syracuse, Rev. William Edwards, 4 00
 Tallmadge, Cong. ch. 55 40
 Wellington, 1st Cong. ch. (of which
 10 from J. S. Case), to const.
 GEORGE R. BROOKER, H. M. 104 00—382 31

TENNESSEE.

Knoxville, A friend, for Japan, 10 00

ILLINOIS.

Atkinson, Cong. ch. 7 00
 Batavia, Cong. ch., add'l, 50
 Chicago, U. P. Cong. ch., m. c., 10.77:
 Mr. and Mrs. H. D. P. Bigelow, to
 const. HENRY M. LEMON, H. M.,
 100; Rev. Franklin W. Fisk, 50,
 Godfrey, Ch. of Christ, 33 50
 Hamilton, 5 00
 Hennepin, Cong. ch. 13 00
 La Salle, Cong. ch. 28 00
 Payson, Cong. ch. 20 00
 Princeton, Cong. ch., add'l, 23 16
 Ridge Prairie, Evan. St. John's ch. 15 00
 Roseville, Mr. and Mrs. L. C. Axtell, 10 00
 Rutland, Cong. ch. 4 00
 _____, A friend, 5 00—324 93

Legacies. — Buda, John F. Hyde, by
 Benj. S. Eldridge, Ex'r, in part, 1,000 00
 Chicago, Philo Carpenter, add'l, 2,000 52—3,000 52

MISSOURI.

3,325 45

Old Orchard, Cong. ch. 57 00
 St. Louis, 25 acknowledged in October *Herald*
 as from Mrs. Nellie Tremayne, should be
 from the Barrel society of Plymouth ch.

MICHIGAN.

Calumet, Cong. ch. 61 00
 Detroit, German Cong. ch. 3 03
 Grass Lake, Cong. ch. 16 28
 Hart, Cong. ch. 27 00
 South Haven, Bertha N.—, for work
 among the Zulus, 10 00
 Worthington, Union Cong. ch. 7 67
 Ypsilanti, 1st Cong. ch. 27 00—151 98

WISCONSIN.

Alderly, James Thomson, 4 00
 Appleton, "In memoriam, J. D. W.,"
 of which 5 for press and type for Ruk,
 Lake Mills, Cong. ch. 3 10
 Ripon, 1st Cong. ch. 28 36—45 46

IOWA.

Creston, W. M. S. of Pilgrim Cong.
 ch. 17 00
 Danville, Lee W. Mix, 5; S. H. Mix,
 3; both for West Cent. African Mis-
 sion, 8 00
 Dubuque, Summit Cong. ch. 30 00
 East Des Moines, Pilgrim Cong. ch. 12 00
 Eldon, C. Allen, 3 00
 Eldora, Cong. ch. 56 46
 Grinnell, Cong. ch., m. c. 16 51
 Keokuk, Cong. ch. 25 65
 Lewis, Cong. ch. 10 38
 Ogden, Rev. D. D. Tibbets, 10 00
 Onawa, Cong. ch. 3 80
 Rockford, Cong. ch. 7 17
 Rockwell, 1st Cong. ch. 20 00
 Sherrill's Mound, German Cong. ch. 4 00
 Spencer, Ladies' Miss'y Soc. 7 50—237 47

MINNESOTA.

Hudson, Cong. ch. 1 20
 Mankato, Cong. ch. 14 44
 Mapleton, Cong. ch. 7 00
 Minneapolis, Plymouth Cong. ch. 26 07
 Montevideo, Cong. ch. 10 00
 New Richland, Cong. ch. 2 00
 Rochester, Cong. ch. 45 59
 St. Paul, Bethany Cong. ch. 2 07
 Sterling Centre, Cong. ch. 92
 Villard, Cong. ch. 3 80—113 09

KANSAS.

Brookville, Cong. ch. 1 00
 Council Grove, Cong. ch. 16 26
 Emporia, Welsh Cong. ch. 10 00
 Linwood, Cong. ch. 8 15
 Paola, Cong. ch. 22 15
 Parsons, 1st Cong. ch. 3 25
 Wabaunsee, 1st Ch. of Christ, 11 50—72 31

NEBRASKA

Arborville, Cong. ch. 7 00
 Clay Centre, Cong. ch. 3 00
 Crete, German Cong. ch. 2 30
 Grand Island, Cong. ch. 7 35
 Lincoln, Vine-st. Cong. ch. 10 65—30 30

CALIFORNIA.

Oakland, 1st Cong. ch., 212.43; Ply-
 mouth-ave. Cong. ch., 31.35; 243 78
 San Francisco, 3d Cong. ch., A. C.
 Clark, 6 00—249 78

WASHINGTON.

Steilacoom, Cong. ch. 12 40
 Tacoma, Rev. Cushing Eells, D.D., to
 const. Miss STELLA PERKINS, H. M. 100 00—112 40

SOUTH DAKOTA.

Alexandria, Cong. ch. 5 00
 FOREIGN LANDS.

Turkey, Smyrna, A friend, 20 00

From HAWAIIAN WOMAN'S BOARD OF MISSIONS,
 HONOLULU, S. I.

300, for salary of Miss A. A. Palmer and 200, for salary
 of Mrs. L. M. Cole were acknowledged in the
 August *Herald* by mistake as from the Woman's
 Board for the Pacific.

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central District Sab. sch.,
 14; Kennebunkport, Y. P. S. C. E. of South
 Cong. ch., for North China, 4; Long
 Island, Children of Cong. ch., 2.50; Spring-
 field, Mission Band, 3.77;

NEW HAMPSHIRE.—Wilmot, Cong. Sab. sch.
 VERMONT.—North Bennington, Cong. Sab.
 sch., 36.33; Reclaimed by Cong. Sab. sch.,
 South Royalton, 5.26;

MASSACHUSETTS.—Boston, Y. P. S. C. E.,
 in Eliot ch., 22.25; Sab. sch. in do., 6.68;
 Neponset, Cong. Sab. sch., 17.75; Florence,
 Y. P. S. C. E., for Boys' sch., Kalgan, 25;
 Lowell, Y. P. S. C. E., John-st. Cong. ch.,
 for Umzumbe, 10; Lynn, Y. P. S. C. E. of
 1st Cong. ch., 13; Medford, Mystic Cong.
 Sab. sch., for theol. student in Japan, 30;
 Taunton, Young People's Union of Broad-
 way Cong. ch., for theol. student in North
 China, 20;

CONNECTICUT.—Black Rock, Y. P. S. C. E.,
 5; Meriden, Y. P. S. C. E., 10.28; Somers-
 ville, Y. P. S. C. E., for "Our Girl" at
 Foochow, 6.25;

PENNSYLVANIA.—Bangor, Y. P. S. C. E.,
 ILLINOIS.—Aurora, Y. P. S. C. E., New
 Eng. Cong. ch., for native helper, 5; Chi-
 cago, Mrs. A. A. Dimick, for boy in Tur-
 key, 10; Wyoming, Y. P. S. C. E., 2; do.,
 Cong. Sab. sch., 2.50;

MICHIGAN.—Detroit, Y. P. S. C. E., Can-
 field-ave., 2.35; Flint, 1st Cong. Sab. sch.,
 5.12; Wheatland, Cong. Sab. sch., 6;

MINNESOTA.—Anoka, Y. P. S. C. E., 8.50;
 Mapleton, Members of Cong. Sab. sch., 1;
 Minneapolis, Union Cong. Sab. sch., 10;
 do., Y. P. S. C. E., of Bethany Cong. ch.,
 4.50;

IOWA.—Dubuque, 1st Cong. Sab. sch., 4.09;
 Rock Rapids, "Willing Workers," 2; Shen-
 andoah, Cong. Sab. sch., 3.91;

NEBRASKA.—Ulysses, Cong. Sab. sch.

SOUTH DAKOTA.—Rapid City, Y. P. S. C.
 E., toward educa. of boy in Turkey,

24 27

1 00

3 07

144 68

21 53

3 41

19 50

13 47

24 00

10 00

2 07

12 50

397 50

[November, 1891.]

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Hanover Four Corners, Cong. ch. and so.
 NEW JERSEY.—Paterson, Auburn-st. Sab. sch., 11.49; Vineland, Pilgrim Sab. sch., 6.
 ILLINOIS.—Joy Prairie, Cong. Sab. sch.
 IOWA.—Denmark, Rev. and Mrs. E. Y. Swift, extra, for printing-press for Mrs. Logan,

4 00	COLORADO.—Pueblo, Children,
17 49	SANDWICH ISLANDS.—Honolulu, C. U. Church, for support of Miss Jessie R. Hoppin, Kusaie,
12 25	
7 00	

2 10
 300 00
 342 84

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Farmington, "Acorn Band," for Boys' School, Kalgan,
 NEW HAMPSHIRE.—Hebron, Union Cong. ch., for Okayama,
 VERMONT.—Johnson, Cong. Sab. sch., for work of Mrs. James L. Barton, Harpoort, 42; West Brattleboro, Rev. James Herrick, for village churches in Tirumangalam, 10.80,
 MASSACHUSETTS.—Andover, Class of '77, Abbot Academy, by Miss Bird, for use of Mrs. Otis Cary, 20; Cambridgeport, Ladies' Missy's Soc. of Pilgrim Cong. ch., for work of Rev. J. K. Browne, 60; Charllemont, V. P. S. C. E., for pupil at Kalgan, 6.25; East Northfield, Rev. F. J. Ward, for Niigata, 5; East Somerville, H. M. Moore, for work of Rev. E. G. Tewksbury, 25; Florence, V. P. S. C. E., for orphanage at Sholapur, 25; Framingham, Friends in Plymouth ch., for work of Miss C. Shattuck, Marash, 24; Groton, A friend of Mrs. Fowle, for her kindergarten work, 25; Milford, Cong. ch., for Mrs. Crawford, Constantinople, 25; Needham, Burgess Soc. of Christian Endeavor, for Miss Wheeler's work, 40; New Marlboro, R., for chapel at Ordoor, 2; North Brookfield, Maria P. White, for Miss Pratt, Mardin, 10; South Weymouth, Mrs. C. R. Waterman, for Mrs. Fowle's kindergarten work, 2.40; Springfield, 2d Cong. Sab. sch., for mission house repairs in Bitlis, 10; do., V. P. S. C. E. of Park Cong. ch., for students at Kumamoto, 16; Wakefield, Mission Workers, for kindergarten work of Mrs. Fowle, 2.75,
 CONNECTICUT.—East Windsor, V. P. S. C. E., for boy at Pasumalai, 7.50; New London, Mrs. McEwen, for educational work, Kyoto, 35,
 NEW YORK.—Aquebogue, V. P. S. C. E., add'l, for Babijian, Erzroom, 10; Oswego, Theodore Irwin, in aid of Rev. G. E. Albrecht, Japan, 25,
 PENNSYLVANIA.—Oxford, Rev. and Mrs. Edward Webb, for church at Kodi-kanal,
 NEW JERSEY.—Bound Brook, Cong. Sab. sch., in the name of Miss Dunning, former teacher, special, for new church building, Chihuahua, Mexico,
 DISTRICT OF COLUMBIA.—Washington, Rev. E. Whittlesey, for scholarship in Anatolia College,
 ALABAMA.—Mobile, Girls' foreign mission band of Emerson Institute, for Miss Gertrude Wyckoff, China,

17 00	TENNESSEE.—Nashville, Cong. ch., Fisk University, 10; Missy's Soc. in do., 9.74, both for work of Rev. B. F. Ousley,
11 00	OHIO.—Cincinnati, Susie B. Stanley, for Rev. D. A. Richardson, Erzroom, 10; Painesville, Auxiliary, for special need of Mr. Andrus, 10,
52 80	ILLINOIS.—Chicago, W. B. Jacobs, for special work of Rev. and Mrs. H. A. Cotton, 50; do., A friend, by Rev. C. F. Gates, for Boys' High School, Mardin, 25; Providence, Friends, for Miss Eula G. Bates, Hadjin, 20.50; —, R. A. Bristol, for work of Rev. and Mrs. H. A. Cotton, 10,
	WISCONSIN.—Ashland, Cong. ch., for work in district Echigo, Japan,
	CALIFORNIA.—San Francisco, Friends, for Miss Gunnison's school building, 250; do., A friend, for Euphrates College, 15,
	COLORADO.—Walsenburg, H. E. Wheeler, for use of Miss Gertrude Cozad, Japan,
	SOUTH DAKOTA.—Rapid City, King's Daughters, for use of Miss Closson, Talas,
	TURKEY.—Talas, Friends, for native preacher in Africa, care of Rev. G. A. Wilder (L. T. 3), 13 20
	MISSION WORK FOR WOMEN.
	From WOMAN'S BOARD OF MISSIONS.
	Miss Ellen Carruth, Boston, <i>Treasurer.</i>
298 40	For Girls' school premises, Osaka, 1,000 00
	For housekeeping outfit, Martha J. Gleason, 75 00—1,075 00
	From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
42 50	Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>
	For horse for Miss McCormack, Zulu, 25 00
	For Miss Grace Wyckoff, China, 5 00—30 00
35 00	2,185 14
50 00	From THE AMERICAN MISSIONARY ASSOCIATION,
	By H. W. HUBBARD, New York,
	<i>Treasurer.</i>
40 00	Income of the Avery Fund for missionary work in Africa, . 1,505 00
15 00	Donations received in September, 12,884 89
	Legacies received in September, 20,401 03
10 00	33,285 92

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE.—Alfred, Cong. Sab. sch.
 MASSACHUSETTS.—Marlboro, Union Cong. Sab. sch., 10; Foxboro, Annie L. Payson, 6; Charlestown, Winthrop ch. and Sab. sch., 12.8; Fitchburg, Calvinistic Cong. ch., 1.86; Lowell, Mrs. E. A. Bigelow, scholarship, 25; Southboro, Mrs. N. J. Bigelow, do., 50; Mansfield, D. E. Harding, Cong. ch., 25; Florence, C. E. S., 25; Cambridge, W. S. Drew, 10,
 NEW YORK.—Brooklyn, Mrs. John B. Smith, on acc't scholarship,

3 80	PENNSYLVANIA.—Philadelphia, Central Cong. Sab. sch.
	50 00
	Ohio.—Painesville, S. Biglee, 6 00
	MINNESOTA.—Minneapolis, 2d Cong. ch. 50 00
	397 66
	Previously acknowledged, 69,907 81
280 86	[E. E.] 70,305 47
7 00	BOSTON, September 21, 1891.
	ARTHUR W. TUFTS, <i>Treasurer.</i>

FOR YOUNG PEOPLE.

SOME VILLAGES IN KOORDISTAN.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

THE boys and girls in Turkey, who study in schools which the children in America help to sustain, are themselves interested in a mission work in Koordistan and in schools which they help to support in that country. Koordistan is



A KOORDISH MERCHANT.

to the east of Asia Minor. Among the Koords, within the limit of the Eastern Turkey Mission, live about 100,000 Armenians, who once spoke their own Armenian language and believed in the Christian religion ; but they have lost their

language now, and know only Koordish. Their former Christianity has met with about the same fate as their tongue. Many have become the same as the Koords with whom they dwell.

Among these Koordish-speaking Armenians the Protestant Armenian churches in Turkey have opened a home mission work which promises to reclaim this lost branch of the Armenian race and restore them to their nation and lead them back to Christ.

There are now six flourishing schools opened in various centres, and many other places desire teachers. The picture on this page shows one of the



LUXING CO. PERSIAN

CHURCH AND SCHOOLHOUSE AT KILISE, KOORDISTAN.

chapels and schoolhouses of that country. It is in Kilise, where nearly the entire village has become Protestant. The part upon which boys are sitting is the church. The wing upon the right, which extends back even with the church in the rear, is the schoolhouse. This poor people put up these buildings last year, paying most of the expenses themselves. The Home Mission Society helped them with \$65 only. The pulpit and chair and stand were brought upon the backs of mules over forty miles. The outside door is one solid black-walnut plank, brought thirty miles. Glass is too expensive for this country. There are inside shutters to the windows and iron crossbars, as you see; for this is a land of thieves and robbers; and the Bible, and the straw mats upon which they sit upon the ground (for there are no floors in this country), would be stolen if not thus protected.

The buildings are made of sun-dried brick. These bricks are about twelve inches square and three inches thick. After drying in the sun for a week or more they are built into the wall and plastered together with clay mud. For the roof, large timbers are laid across nearly level and boarded on top or covered with branches of trees. Over this is packed a foot or more of earth, which is plastered over with mud. This kind of roof sheds rain, if it is carefully rolled with a heavy stone roller every time rain begins. You see, it was an easy thing for Peter to go upon the housetop to pray.

A few months ago I was present at a communion service in this little chapel,



RUINS OF AN ANCIENT CHURCH AT FARKIN.

and twenty-one persons then united with the church. Many came in from six of the near villages, and, as the country is full of dangerous characters, each man brought his gun, a heavy club, a dirk-knife, a shield, and some had swords. These arms were stacked inside the door during service, and the little chapel, packed with nearly 200 eager listeners, looked something like an arsenal.

I said the name of the village is Kilise. This means, in Turkish, "church." Those who study Greek can trace the word. This village is new, being only forty or fifty years old. But as they dig in the vicinity ruins of old buildings, wells, and groves are found. When they began to excavate for this chapel it was found that there was once a church upon this very site. It is known that the foundation is that of a church, for the altar is toward the east, as all of the old

churches of this land were built. The people have a strong superstition that prayer, to be acceptable, must be made toward the east. This is possibly a relic of Persian fire-worship. All of the nominal Christians now build their churches in this way; and one of the charges formerly brought against Protestants was that "they pray in all directions." This chapel, in which Christ is now preached, is built upon the foundation of an old church whose history no one knows.

Those sitting upon the roof are mostly pupils in the school. The teacher, Aproham, who is also the preacher, is stretching his hand out toward the village. It would be interesting to introduce you to many of the persons in this picture, but space will not permit. The children have to learn Armenian from the first, as their natural language, Koordish, has no letters and so no books. They sing very nicely, and many of them can translate at sight the Armenian Bible into Koordish. They study Armenian, arithmetic, the Testament, catechism, etc.

This country of Koordistan is filled with wonderful ruins. On its western border is an inscription upon the face of a cliff which was written by Nebuchadnezzar when he came to conquer this country at one time. In the city of Farkin, only five miles from Kilise, there are most magnificent ruins of churches, castles, and towers.

The picture on the preceding page shows a part of what was once a most beautiful church. The columns are about twelve feet long and over two feet in diameter. There is a corresponding series of arches above those shown in the picture. This church is closely surrounded with a great many graves, thousands of them, so that the church is often spoken of as "the church of martyrs." This and another church and the mosque spoken of above are all within the heavy double walls of the old citadel. The entire present city is now within these walls. I have many such pictures I would like to show you.

Within the field of this Home Mission Society are large walled cities now entirely in ruins; a city whose houses are cut out of living rock and which are now occupied; bridges and ruins of bridges built by the Romans 1,800 years ago, and many other such things. But the most interesting of all are the poor people, who know nothing of this early history or of the salvation which Christ brought to the world. They have no Bible, as yet, and live in ignorance and crime. It is a sad land to look upon, the greatest ruin of which is its people. This Society is endeavoring, with the help of the Lord, to restore this ruin to something of its former grandeur.

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Missionary Herald

Princeton Theological Seminary-Speer Library



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